NURTURING YOUNG CHURCHMEN

BREWER

LIBRARY OF PRINCETON
APR 1 1931
THEOLOGICAL SEMINARY

BX 5850 .B85 1930
Brewer, Clifton Hartwell,
1876-1947.
Nurturing young churchmen

NURTURING YOUNG CHURCHMEN

LIBRARY OF PRINCETON
APR 1 1931
THEOLOGICAL SEMINARY

NURTURING YOUNG CHURCHMEN

The Development of the Idea of Spiritual Growth

BY

CLIFTON HARTWELL BREWER, B.D., Ph.D.

Author of
A Blackboard Catechism
and
A History of Religious Education in the Episcopal Church to 1835

MOREHOUSE PUBLISHING CO.
MILWAUKEE, WIS.

COPYRIGHT BY
MOREHOUSE PUBLISHING CO.
1930

FOREWORD

My experience as Executive Secretary of the national Department of Religious Education for the past five years has shown me the need of a book like this. A plain recital of facts and a clear-eyed survey of trends should do much to promote straight thinking among leaders who are interested in the curriculum of religious education in our Church. Time after time people have written letters, or engaged in conversations, on the subject of the curriculum, only to expose their ignorance of certain facts in the recent history of religious education in the Episcopal Church. "If I had known *that* . . ." has been the frequent comment of critics.

Dr. Brewer's book, therefore, will meet a genuine need. He has examined and sifted a large amount of material, and, with the true historian's gift, has set the results of his researches before the reader in orderly sequence. It is in this field, telling us what actually took place and when, that the book makes its chief contribution. Appraisals and judgments must for the most part wait for a time when the events of the first three decades of this century can be studied in broader perspective.

Perhaps the principal change in the emphasis of the national Department of Religious Education during the past five years has been that of deliberately relaxing the closeness of its relationship to textbook production. The money which finances the new additional Courses of the Morehouse Christian Nurture Series is not paid from the Department's budget, but from the accumulated royalties of the old, or present, Christian Nurture Courses. The work of planning and preparing the new Courses is not an "inside job," from the office's point of view, for the five Editors of the new Courses are not officers or employees of the Department. The Department has laid down its former rôle of corporate authorship, and plays now the more remote part of originator and general overseer of the Series. And it does not recommend this Series to the exclusion of all others. Its function is to put its knowledge and advisory skill at the disposal of all parishes, helping them to solve their own educational problems.

I hope that Dr. Brewer's vividly written summary will be widely read, especially by clergymen and all others who have a share in the leadership of religious educational enterprises in the Episcopal Church.

JOHN W. SUTER.

CONTENTS

CHAPTER I

Sunday Lessons of Former Days

A. The Period of Early Gradation

1. *Publications of the General Protestant Episcopal Sunday School Union*
   - (a) The Graded Booklets 3
   - (b) Seven Grades and Three Class Periods Twice a Sunday 5
   - (c) Later Instruction Manuals 6
   - (d) Employment of the Catechetical Method . . 6

2. *Other Teaching Material of the Time*
   - (a) Some Independent Booklets 7
   - (b) Hand Books of the American Sunday School Union 8
   - (c) Memorization: An Age of Innocence 8

B. An Era of Chaos

1. *Booklets of the Two Rival Publication Societies*
   - (a) Churchly Literature of the General Protestant Episcopal Sunday School Union 10
   - (b) Corrective Efforts of the Evangelical Knowledge Society 11

2. *Turning in Other Directions*
   - (a) Expressions of Self-Reliance 13
   - (b) Continued Use of the American Sunday School Union's Question Books 13
   - (c) Eschewing Denominational Material 14

3. *Library Books as Moral Tutors*
  (a) Three Ways of Teaching Virtue 15
  (b) The Drift Away from Sentimentality 16
  (c) Great Influence of this Literature 17

C. YEARS OF GROPING

1. *Some "Complete" Lesson Systems* 18
2. *Trying Out the International Lessons*
  (a) Invasion of Episcopal Sunday Schools by these Uniform Bible Instructions 20
  (b) Grave Defects that Appeared 21
  (c) The Joint Diocesan Series 22
3. *Later Types of Episcopal Manuals* 22
4. *More Excellent Ways*
  (a) The Blakeslee Lessons 24
  (b) The Trinity Course of Church Instruction . . 24
  (c) The New York Sunday School Commission Manuals 25

CHAPTER II

Awakening to the Nurture Method

A. NURTURE ROOTED IN THE CHURCH

1. "Baptismal Education" 33
2. Catechization by the Clergy 34
3. Church Schools as "Nurturing Powers" 35

B. A DEBT TO HORACE BUSHNELL

1. Christian Nurture without Conversion 36
2. Religious Growth through Church and Home . . . 37
3. Demand for Expression of Spiritual Truth . . . 39

C. Developing Means of Nurture

1. *Sterility of Informational Methods*

(a) Bible Facts Not Enough for Boston Youth . . 39
(b) A Corroborating Character Test 40

2. *Pioneer Expressional Activities*

(a) The "Man of the Hour": William E. Gardner . 41
(b) Expressing Religion through Missions, Prayers and Service 41
(c) Recognizing the Claims of Church Loyalty . . 43
3. *Wider Use and Approval of the Nurture Plan* . . 43

D. The Original "Christian Nurture Course"

1. *An Illuminating Page Therefrom* 45

2. *Some Further Contents*

(a) A Teachers' Guide Beyond Bible Knowledge . . 47
(b) The Missionary Motive Still Strong 47
(c) Some Administrative Affairs to Note 48
3. *The Significance of the Book* 48

CHAPTER III

The Development of Nurture Principles

A. The Original Approach Through Missions

1. *Insistence on Missionary Training in Sunday Schools* 51
2. *A Cemented Interest in Missions* 54

B. Some Contributors to Nurture Theories

1. *Horace Bushnell* 54
2. *Dr. William E. Gardner* 56
3. *Professor George Albert Coe* 59
4. *John Dewey* 60
5. *William McDougall* 61

C. THE FIVE AIMS OF THE CHRISTIAN NURTURE PLAN

1. *Information* 63
2. *Memory Work* 65
3. *Church Loyalty* 66
4. *Devotional Life* 67
5. *Christian Service* 69

CHAPTER IV

The Embodying Manuals

A. SOME PRELIMINARY STAGES

1. *The General Board of Religious Education* . . . 74
2. *The Standard Curriculum*
   (a) A Vehicle of Nurture Principles 75
   (b) Departmental Activities 76
3. *Commissioning a Leader* 78
4. *The "Rainbow" Nurture Sheets*
   (a) Their Contents 79
   (b) Demand for More Permanent Form 80

B. THE FIRST PRINTED EDITION OF THE CHRISTIAN NURTURE BOOKLETS

1. *"Church Pathways" for Little Feet* 82
2. *"Hearing God Speak" at the Junior Stage* 82
3. *Material Available in the Autumn of 1916* 83
4. *Developments of a Year* 84

C. USING THE MATERIAL

1. *Sampling the Lessons (Course 9)* 85
2. *An Outline of Advantages of the System* 87
3. *Certain Features to Observe*
   (a) Responsibility Laid on the Teacher 89
   (b) The Class Treasury System 89
   (c) Note Books for Modern Leaflets 90

D. THE REVISION OF 1923-1925

1. *External Changes*

(a) Renumbering 92
(b) New Manuals 93

2. *Alterations of Old Contents*

(a) General Changes 94
(b) Typical Lesson Transformation 95

CHAPTER V

Meeting Criticism

A. COMPLAINTS FROM THE FIELD

1. *Concerning the Matter of Expense*

(a) Some Valid Reasons for High Costs 99
(b) Possible Economies in Using the Material . . 100
(c) A Better Sense of Proportion Needed 101

2. *A Burdensome Affair for the Teachers*

(a) The Nurture Plan Intentionally Depends on the Teacher 102
(b) Self-Examination a Prime Requirement . . . 103
(c) Teaching the Teacher to Apply the Nurture System 103
(d) Recognition of the Importance of the Teachers' Work 105

3. *Difficulty in Securing Home Coöperation*

(a) Need of a Confident Approach to Parents . . 105
(b) Pessimism and Timidity Out of Place 106

4. *Other Faults in the Eyes of Church School Workers*

(a) An Apparent Fad 108
(b) An Exaggerated Reaction from Factual Teaching 109
(c) Five an Arbitrary Number of Aims 109
(d) Questions as to "Trial Use" 111

B. SOME ACADEMIC OPINIONS

1. *General Approaches*

(a) Views of a Group of Cambridge Professors . . 112
(b) Professor George H. Betts Examines the Series 115

2. *Applying Certain Criteria*

(a) The Use of the Old Testament (Professor Robert Seneca Smith) 118
(b) A Search for Liberalism (Professor Adelaide T. Case) 119

CHAPTER VI

Renewed Labors for Effective Nurture

A. A NEW SET OF CHRISTIAN NURTURE MANUALS

1. *Some Editorial Reforms Involved* 123
2. *Reliance on Merit* 125

B. GUIDANCE FROM NURTURE HEADQUARTERS

1. *Range of Questions Asked on Both Sides* 128
2. *Some Typical Counsels* 129

C. STUDIES OF CHILDHOOD'S RELIGIOUS NEEDS

1. *Preschool Children*

(a) Careful Methods of Observation 133
(b) Sample Reactions 134

2. *Kindergarten and Primary Pupils*

(a) Some Actual Questions Arising from Church Contacts 135
(b) Activities that Count 136

3. *"Juniors" and Junior High School Pupils*

(a) A Test of Vocational Morals 137
(b) Three Other Examinations 139

4. *High School Pupils*

(a) Interviews with Elders 140
(b) Text Book Probes 142
Index 147

CHAPTER I

Sunday Lessons of Former Days

IN AND NEAR historic Boston, where the humble cod is an emblem almost sacred and the steaming bean-pot a revered family institution, where new cults thrive and formal education is of the very warp and woof of existence, was born the Christian Nurture way of developing religion in Episcopal Church schools. Conceived a tenuous dream, as most fruitful ideas are, the plan timidly found its way into print, carefully tested itself by further actual use, gravely and confidently invaded the desks of officialdom in New York, and presently offered itself to the whole Church with high sanction. It all makes a fascinating story, which it is our present task to narrate. However, we shall better appreciate it after we have briefly reviewed the various "lesson systems" of former days.

Oldest of all texts, of course, is the familiar *Church Catechism* which, historically and educationally, belongs in a class by itself. Apart from that, old Episcopal Sunday lesson materials fall naturally into three consecutive divisions. Not long after Episcopal churches had firmly grasped their new opportunities to teach boys and girls religion on Sundays they had carefully graded lessons to use. To emphasize this fact, which many do not realize today, we may call this the period of early gradation. Then came a hectic time of woeful disorder, when conflicting doctrines rent the Church, when worthy exponents of the partly displaced catechetical method rose up in their might, and when parochial schools began to dispute with Sunday schools their right to exist at all. As one might suppose, lesson booklets reflected the confused situation. They bespoke what may properly enough be called an age of lesson chaos. This lasted on after the Civil War. Then a fresh group of leaders arose and Sunday schools took on, to use a hackneyed phrase, a new lease of life. Lesson systems, however, were not indigenous. Workers were anxiously casting about for good teaching materials and methods; they were just groping. So we shall use that word for the time that immediately preceded the appearance of the Christian Nurture lessons.

A. THE PERIOD OF EARLY GRADATION

1. *Publications of the General Protestant Episcopal Sunday School Union*

At first the teaching material used in Episcopal Sunday schools was largely Biblical and undenominational, as it was in the schools of other communions, with varying stress on *Prayer Book* and *Catechism.* In 1826, however, the developed conviction that the young people under the tutelage of the Church should learn more about its distinctive principles resulted in the formation of the GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION. True to its avowed aims this ambitious organization issued Sunday school printed matter of every description, from simple alphabet cards for the unlettered to quite sizable volumes of fiction for the more advanced to draw from the shelves of Sunday school libraries.

At the time these popular library books were important didactic material. They taught morals and proprieties—in an absurdly mushy and sentimental way, to be sure, but they taught them. Through "goody-goody" heroes and heroines, who today would be regarded as insufferable prigs, these juvenile writings held high the white banner of virtue and piously endowed vice with abysmal degradation. We shall have more to say about them later. Meanwhile we go on to the graded booklets that the UNION offered for more formal class work.

a. THE GRADED BOOKLETS

There were four standard lesson books and three catechisms, all properly graded. To the Episcopal Church the present insistence on grading is not new. More than one hundred years ago children who came for the first time to Episcopal Sunday schools went into classes that accorded with their proficiency. If they could not read, and we must remember that public schools were then only in their early infancy, they labored with their A. B. C's. If they knew the simple Bible stories, there were harder graded lessons for them. If they could recite the Church *Catechism* there was still some advanced work of the same general nature. Let us look somewhat more closely at these instruction books.

As a zealous Sunday school worker of the time aptly said, the UNION's graded booklets increased "in difficulty and complexity, step by step, as the child's intellectual powers advance and unfold themselves." That sounds modern enough. The first book contained short precepts, taken mostly from the Bible and done into simple language for very young children. The second book instructed its users through the thrilling story of Joseph and his brethren. Book number three was based on Christ's great Sermon on the Mount. The last book of the four was a compilation from Mrs. Trimmer's *Easy Lessons of Scripture History.*

In book number four the pupil is supposed to have passed beyond the stage of simple questions and explanations. There are fifty-four lessons, at the end of which is a hymn beginning:

> Blest be the Lord that sent his Son
>   To take our flesh and blood;
> He for our lives gave up his own,
>   To make our peace with God.

Each lesson is mere narrative, without notes, questions, or comment. Lesson XLIII, for instance, narrates the information that "Thirty years after the birth of Jesus there appeared a great prophet, John, the son of Zacharias the priest, and of Elizabeth, cousin to the Virgin Mary." Thus it goes on for about a page through the baptism of Jesus and John's words, "Behold the Lamb of God, which taketh away the sins of the world."

Then there were the three catechisms. The first, intended to precede the study of the Church *Cate-*

chism, was a very simple one on the Bible. It explained the difficult words and phrases. The next was the regular Church *Catechism* divided up into short questions and answers. This sort of thing we still use to great advantage. The third catechism was Bishop Hobart's *Explanation and Enlargement of the Church Catechism.* This, of course, was more difficult.

b. SEVEN GRADES AND THREE CLASS PERIODS TWICE A SUNDAY

We must not suppose that the UNION contemplated only four grades; no, it provided for seven. Its *System of Instruction for the Use of Protestant Episcopal Sunday Schools in the United States,* issued in 1827, gives the curriculum for each of the seven grades. There were long sessions in those days, and frequently two each Sunday, one in the morning and one in the afternoon. And there were three class periods! The UNION's morning lesson plan, then, was as follows:

	FIRST LESSON	SECOND LESSON	THIRD LESSON
1st grade	Short Prayers	Alphabet from Cards	Catechism No. 1
2d grade	Short Prayers	No. 1, with Questions	Catechism No. 2
3d grade	Short Prayers	No. 2, with Questions	Catechism No. 2
4th grade	Catechism No. 2	No. 3, with Questions	Spelling
5th grade	Collect for the Day	No. 4, with Questions	Catechism No. 2
6th grade	Catechism No. 3	Epistle and Gospel, with Questions	Use of Liturgy
7th grade	Catechism No. 3	Scripture Lesson, with Questions	Festivals and Fasts

For the afternoon gathering the scheme was not much different.

C. LATER INSTRUCTION MANUALS

Naturally the Union published new booklets from time to time. An early addition to the list was *Questions on the Gospel according to St. Matthew.* Another, a most interesting affair, was Lloyd's *Catechism on the Evidences of the Bible, in easy Rhyme.* As the title page avers, the contents were "intended for the Young to Commit to Memory." Using the inevitable questions the author answers always in catchy rhyme. His thirty-first interrogation, the last in the chapter (the third) on "The Truth of the Scriptures proved from Prophecy," is *"What bearing have these prophecies on the other parts of Scripture?"* and his ingenious reply:

> They prove the volume all divine
> In which these wondrous records shine;
> And show that in this book unite
> Goodness and wisdom infinite.

d. EMPLOYMENT OF THE CATECHETICAL METHOD

Thus the Union attempted to combine the *Bible* and the *Catechism,* and the *Prayer Book,* too, in a manner appropriate to the youth of the Episcopal Church. It honored the ancient teaching method of the *Catechism* by using many questions and answers. Indeed, that was the widely accepted mode of imparting knowledge of any kind. As one writer explained, it was the way best "calculated" to instruct young people and uninformed adults efficiently. Nor was this period the only one in which query-and-reply teaching prevailed. Down, down through the decades it brazenly stalked its way. Its absence is a decidedly modern feature of Church school life.

2. *Other Teaching Material of the Time*

a. SOME INDEPENDENT BOOKLETS

Of course not every Episcopal Sunday school employed the UNION's lessons. Some put the *Catechism* right at the heart of the teaching and some laid all stress on the *Bible.* A few schools devised their own schemes of lessons. A little manual that enjoyed great popularity, especially in New England, was the Rev. Harry Croswell's *Young Churchman's Guide.* In four "books," abounding in questions and catechetical exercises, it gave detailed instructions on the Church *Catechism,* the Scriptural Plan of Salvation, the Epistles and Gospels, Confirmation and the Lord's Supper. Moreover, it supplied material for young people's devotions—prayers and psalms and hymns.

Much used for older boys and girls, and for adults, were Bishop Hobart's little books. We have already mentioned his *Explanation and Enlargement of the Church Catechism.* He compiled other hand books, which he called "companions,"—*Companion for the Prayer Book, Companion for the Altar,* and so on. Such popular manuals filled a great need at the time when the Episcopal Church was not so well understood and appreciated as it is now. For instance, his *Companion for the Prayer Book,* the preface noted, aimed "to confirm the attachment of the members of the Episcopal Church to that mode of worship, to remove all prejudices that may exist against it and to guard against any disposition to change or innovation." It exhibited the "excellencies of the Liturgy" and explained its "various parts."

b. HAND BOOKS OF THE AMERICAN SUNDAY SCHOOL UNION

A few Episcopal Sunday schools used the more or less graded material of the interdenominational AMERICAN SUNDAY SCHOOL UNION, which had been organized in 1824. They were typical of the time—Biblical and amply punctuated with interrogation marks. In fact, they were issued as "question" books. Before me is the UNION'S *Questions on Select Portions of Scripture.* Its preface näively affirms that more queries than the pages contained would be "unprofitable to the schools." They would. In fact, any further interrogations would require an enlargement of the little publication, for apart from the four pages of preface and explanations and from the lesson headings there is nothing but questions. Sample material (on the parable of the rich man and Lazarus, Lesson XXVI) is:

> What became of the beggar?
> What is meant by Abraham's bosom?
> What is said of the rich man?
> How is the distress of this man represented?

C. MEMORIZATION: AN AGE OF INNOCENCE

Beside bland questioning and expecting precise ready-made answers, Sunday school teachers required a great deal of memorization—of Bible passages, hymns, and prayers. It was an age of innocence, as it were; innocence of good teaching methods, innocence of child psychology, and innocence of the necessary expressional element in the religion of young people. Sophistication did not come in a straight line. A great ecclesiastical upheaval, the Oxford Movement, arrived from England and set the Church in a violent turmoil which lasted many years. Hard times for the Sunday schools followed. Some believed and openly taught that these institutions had no proper place in the Church anyway. Classes often became training grounds for one extreme of Churchmanship or the other—the high or the low, the Oxford or the evangelical. We must examine some of the lesson material that attempted to meet the distraught situation.

B. An Era of Chaos

By the time of the ecclesiastically "roaring forties" of the last century the General Protestant Episcopal Sunday School Union had aligned itself, or had seemed to, with the high Church party. Its printed matter bulged in that direction. Then happened what was almost inevitable—the formation, in 1847, of an organization to counteract these lofty teachings. Its descriptive name, the Society for the Promotion of Evangelical Knowledge, is now more briefly written Evangelical Knowledge Society. In quantity its output was considerably less than that of the General Protestant Episcopal Sunday School Union, but what it did issue was thoroughly true to that important adjective in its name.

1. *Booklets of the Two Rival Publication Societies*

Rivalry between the two organizations just mentioned began at once. There was a great deal of misunderstanding and some bitterness on both sides. The elaborate plan of Sunday school gradation and curriculum of the UNION broke down. In fact, the UNION'S influence, at one time enormous, declined as its rightful claim to the allegiance of the whole Church weakened. It added CHURCH BOOK SOCIETY to its name and continued to issue publications after its kind. And the EVANGELICAL KNOWLEDGE SOCIETY did the same—after its lower Church kind. A lively battle of printer's ink had started; those who did not care to be spattered kept out of the way.

a. CHURCHLY LITERATURE OF THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION

An idea of the early teaching material of the GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION has already come before us. A later booklet that precipitated much rancorous disputation was Beaven's *Help to Catechising,* which dedicated itself to the "Bishops and Clergy of the Reformed Church of America." This indirect suggestion that the highly virtuous Oxford Movement had "reformed" the wayward old Church, coupled with the catechetical aids promised, was a veritable bombshell; the demand for catechization was part of the current reaction against intrenched Sunday school work. In the UNION'S unceasing flow of literature references to ecclesiastical robes, the apostolic Church and "schism," and to nice doctrinal matters became more startlingly prevalent than they had been in former days. Of course Church affairs now moved in an atmosphere of supersensitiveness, anyway, so that harmless little mole hills easily assumed the appearance of overshadowing mountains.

As time went on, under pressure, the UNION acquired moderation. Along with *Questions on the XXXIX Articles* (also by Dr. Beaven) and a *Catechism of the Church* it issued such booklets as *Scripture Reading Lessons* and a *Manual of Oral Instructions upon the Bible.* Another small instruction book, a trifle heavy for young people, was Hoffman's *Catechisings on the Collects.* Perhaps the most popular of the manuals that the UNION published in Civil War time were those by Mrs. Mary C. Weston, whose little *Calvary Catechism* was the groundwork of many and many a child's religious instruction. Other popular *Catechisms* by Mrs. Weston were on *Jewish Antiquities,* on *The Doctrine, Usages, and Holy Days of the Protestant Episcopal Church,* and on various Bible topics. By this time, however, the UNION was giving up; it soon turned its numerous plates and what it possessed of good will over to a commercial publisher.

b. CORRECTIVE EFFORTS OF THE EVANGELICAL KNOWLEDGE SOCIETY

It was the avowed purpose of the EVANGELICAL KNOWLEDGE SOCIETY to issue only such evangelical material as seemed to be necessary to fill existing gaps and to correct grave misapprehensions concerning the true nature of the Church. Accordingly, their teaching material was less in quantity than was that of their rivals. There were a few small catechisms and some question books. One was *The Four Gospels in Harmony,* by the Rev. Joseph Packard. This was a typical Sunday school manual. Lesson

XIII is on CONVERSATIONS WITH THE SAMARITAN WOMAN. It begins:

> Why must Christ go through Samaria?
> Does this mean the city Samaria, or country?
> By what other name is the city known?

To go back a little, one of the first publications of the EVANGELICAL KNOWLEDGE SOCIETY was of an entirely different type. It was also *"Conversations,"* but they were *"on the Church Catechism."* Bishop Meade, who was the prime mover in the formation of the society, had rearranged the material from an English book. It is all dialogue, between William and his aunt, who was also his godmother. Although it is too stiff to be racy and too conventionally pious to be real, its chattiness is somewhat refreshing by contrast with the torrents of besetting question-and-answer material that flooded the Sunday schools. One evening's discourse begins:

> AUNT. "You will not be much longer with me, my dear William, so we ought to make the most of our time."
>
> WILLIAM. "Oh! then, do let us talk a little in the week about the Catechism, as well as on Sunday."
>
> AUNT. "Well, my dear, I am quite at leisure this evening, and we will begin at once. What is the sixth commandment?"
>
> WILLIAM. " 'Thou shalt do no murder.' *Murder* means killing a person, does it not?"

In Civil War time we find Dr. Stephen H. Tyng preparing for the society a series of conventional question-and-answer lesson booklets on *The Prayer Book Illustrated by Scripture.*

2. *Turning in Other Directions*

a. EXPRESSIONS OF SELF-RELIANCE

While there is no way of ascertaining the proportions in which other lesson material was used, we should remember that in the dire confusion of the time some schools felt obliged to make up their own lessons—from *Bible, Prayer Book,* and Church histories. The great theological agitations had awakened a new interest in the Church as a mighty historic institution. Turning directly to the *Bible* and the *Prayer Book* was really a good educational step. It was so declared years later when great changes were afoot and, as the Reformation sought to abolish priestly intermediaries between God and man, so did the new Sunday school movement attempt to demolish the cumbersome barriers that had grown up between Bible and Prayer Book sources and the pupil.

b. CONTINUED USE OF THE AMERICAN SUNDAY SCHOOL UNION'S QUESTION BOOKS

With the AMERICAN SUNDAY SCHOOL UNION some Episcopalians still had active contacts. Drs. Stephen H. Tyng and Richard Newton belonged to it and worked for it. Before me, for instance, is a little manual of *Lessons on the Acts of the Apostles* which Tyng prepared for this thriving interdenominational organization. It questions its way through, chapter by chapter, without giving any answers. Biblical references appear with each lesson heading. Thus, LESSON LXVI—Acts XXVI, 1-18, starts:

1. Was this the trial of Paul? Had Agrippa any authority over him? What is meant by his stretching forth his hand? Was he accused here?
2. What particular advantage had he in speaking before Agrippa? Of what things was he accused of the Jews?

In fact, as has been said, the AMERICAN SUNDAY SCHOOL UNION quite properly called its manuals *"Questions."* Sixteen of these booklets now permitted a fairly wide choice. There was at least a vague notion of grading, for the *Child's Scripture Question Book,* a simple little affair beginning with "What book should we prize above others?" was an "introduction" to the series. An extra advantage that this organization offered was such additional material as a small Bible dictionary and a useful handbook on teaching. Lacking statistics we can only say that among Episcopalians these various publications had some currency, as did certain imported English books.

C. ESCHEWING DENOMINATIONAL MATERIAL

Concerning *"Question Books"* and *"Lessons"* and *"Studies"* of other communions we need only the briefest remark, for their use in Episcopal Sunday schools was negligible. There were many of them, though. Some were for Sunday schools and some for "Sabbath" schools. Common to all of the Sunday schools of the time was the use of library books. Knowing somewhat of human nature and of how long it takes to change it, we suspect that some of the young hopefuls in those days gave more attention to these very popular writings than they did to their regular lessons.

3. *Library Books as Moral Tutors*

a. THREE WAYS OF TEACHING VIRTUE

Sunday school library books had now become an integral part of the institution. They were all didactic. They all taught virtue. From some of them it almost oozed through the pages in abundant overflow from a very "goody goody" hero or heroine. In others the intended lesson protruded from the marked contrast between good and evil characters. A third type was monitory; that is, personified mistakes and wrongdoing served as grave warnings to boys and girls not to falter in their onward steps toward marked piety. We do not read these books now. At the time, however, their popularity was immense. They fed the imagination liberally and fired youthful zeal in religion.

Of the "goody goody" character type were Gilpin's *Monument of Parental Affection,* a very old book, and *The Violet Seller; or, Honesty and Industry.* An English minister's son was the "Monument." He was ultra good and died young. According to the story fashion of the day an early death was the general reward of great youthful piety. It was a little girl who traded in violets. Unlike Gilpin's young prodigy, she achieved full maturity and lived to pluck substantial earthly fruits of her high character attainments. For a lesson in contrasts we may turn to *The Two Carpenters.* As it fortunately happened, the good one, healthy, prosperous, and supremely happy, was privileged to convert the bad one on his bed of sickness. *Procrastination* is a tale of the third kind; its explanatory subtitle is, *Or the Evil of Delay.* One easily surmises that the delay was that of reforming evil ways.

b. THE DRIFT AWAY FROM SENTIMENTALITY

As time went on, the proportion of absurdly sentimental books diminished. For instance, *Truth is always Best* carries its good lesson, but in a less mawkish way. *The Vast Army* is an allegory of the great Master and his dutiful followers. Many little books of this general kind issued forth. Title after title could be mentioned. Fiction of a more Churchly character, too, began to appear. By Civil War time Episcopal young people were reading such stories as *Bessie Melville; or, Prayer Book Instructions Carried out into Life,* and *Under His Banner.* The former is a simple missionary tale. *Under His Banner* tells us "what we all can do" in the parish, in the diocese, and in the beckoning mission fields both domestic and foreign.

Another literary development of the time, one that at least mildly reflected the two contending parties in the Church, was that of the popular biographies that so many young people read. Brief lives of the early American Bishops, and of some English Bishops, too, appeared under the auspices of the GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION. Such illustrious names as Seabury, White, Hobart, Croes, Bowen, and Wainwright, and as Cranmer and Berkeley, made up an excellent biographical list. This effort was in keeping with the UNION's higher ecclesiastical tendencies, emphasizing Church offices and functions, institutional forms, and apostolic succession. On the other hand the EVANGELICAL KNOWLEDGE SOCIETY (organized, we saw, in 1847) published instructive lives of noted evangelical leaders like Bishop Griswold, Drs. Bedell and Milnor, the Rev. Henry Venn, Henry Martyn, Legh Richmond, and Ellen May Woodward. Then, too, the UNION sent its *Children's Magazine* monthly into many homes. Parallel with this was the EVANGELICAL KNOWLEDGE SOCIETY'S *Standard Bearer*.

C. GREAT INFLUENCE OF THIS LITERATURE

This literature must be remembered as a mighty aid to instruction. Often its moral and religious influence was greater than that of the Sunday school classes. People absorbed it—the boys and girls and very frequently their elders at home. In those days reading matter was not so plentiful as it is now and tastes were less advanced. Time wrought a great many changes. This we shall see as we go on with the development of the formal teaching material that the Sunday schools employed.

C. YEARS OF GROPING

In the last three decades of the old century Episcopal Sunday schools constantly faced the puzzling question as to what material to use for their class work. Within the memory of some whose hair is not yet entirely gray they were visibly groping about among various lesson systems, exemplifying, to use an ancient contrast, more of "wishbone" than of "backbone." Many "complete" independent systems appeared, while school after school came under the alluring spell of the popular *International* lessons. New ideas formed, however, and consequent new movements brought fresh impetus to Episcopal Sunday schools. Organization finally accomplished wonders, but it was a long time coming. Of the significance of these things we should be well aware.

1. *Some "Complete" Lesson Systems*

In the Sunday school confusion that continued its reign after the Civil War a fair number of the old lesson manuals continued in use. *"Catechisms"* and *"Questions"* were much in evidence because the teaching methods that they embodied still held well-nigh absolute sway. New instruction booklets, too, kept to this question-and-answer method. Among the earliest of the fresh manuals that appeared was the "Complete" system of the Rev. O. Witherspoon, of Buffalo, New York. His seven booklets, which came out shortly after 1870, contemplated a fair amount of grading.

First came a small manual of Bible events, in very simple words. The next three, too, were Biblical. Manuals 5, 6, and 7 were each in two parts, as follows:

No. 5—I. *The Life of Our Lord.* II. *Church Names.*

No. 6—I. *The Teachings of Our Lord.* II. *The Prayer Book.*
No. 7—I. *The Teachings of Our Lord on Doctrines and Morals.* II. *Studies Preparatory to Confirmation.*

Thus we see that the early idea of grading had not entirely passed. And certainly the idea of questions had not. "Why did the chief priests and elders interfere with Jesus?" was one query in Witherspoon's sixth manual. Its answer: "Because they feared that the people would believe Him to be the Messiah, and as they were in high and important offices, they thought they ought to exercise their authority and prevent this."

Completeness in one booklet we see in *Christ and His Church,* which the Rev. (later Bishop) Henry Satterlee issued. It embraced the Life of Christ and His Teachings, St. Paul's Missionary Journeys, the Early Church, the Ancient British Church, the History of the Bible, and the Christian Year! This comprehensive manual, too, was all questions and answers, with an occasional map and a few tables (of the great persecutions and of the order of the New Testament writings, for examples). After some of the questions were Scripture references or "(see map)."

Perhaps the best known of the lesson booklets that bid for patronage in those early groping days were the four graded ones that the Rev. Walker Gwynne compiled and that were known as the BISHOP DOANE SERIES because that active prelate sponsored them. They were *"Manuals of Christian Doctrine"* and were "according to the Church Catechism, adapted to the Christian Year." They were rather stiff in their Churchmanship and their pages were full of the usual question marks: *"Was the Jewish Church meant to continue forever?* Not in its first or Jewish form. It was to prepare the way for the Church Catholic."

Theologically the Rev. George W. Shinn was not radical, but educationally he was. Courageously eschewing the orthodox fashion of multiplying questions he issued expository manuals on such standard topics as *The Prayer Book* and *Church History.* He granted space for a few pertinent queries at the end of the book. A start on a new way this was, but more steps, quite as bold, were necessary before Episcopal Sunday schools emerged from what now look like the dark ages of their existence. Before going on with those steps, however, we must turn to a consideration of the *International* lessons. Their impact on Episcopal Sunday schools was great.

2. *Trying Out the International Lessons*

a. INVASION OF EPISCOPAL SUNDAY SCHOOLS BY THESE UNIFORM BIBLE INSTRUCTIONS

Interesting though the history of the entire International Sunday school movement is, we must confine ourselves here to the influence that the *International* lessons had on Episcopal Sunday schools. They were strictly uniform, providing the same weekly lesson for everyone in every school in the country—yes, in all the world, if that could be made possible. They were entirely Biblical, drawing fragments from both Old and New Testaments. They were purely factual, offering the printed text as it had come down through the centuries. And they spread themselves each week on ephemeral leaflets that many now look back on as the abomination of educational desolation.

Desires for uniformity had been gathering force for some time when, in 1872, a committee of five from the International movement began to draw up Bible lessons that all could use. One of this selected group was the Rev. Dr. Richard Newton, a prominent leader in Episcopal Sunday school work and famous even in other countries as a successful preacher to young people. His activities on the committee helped to draw the attention of Episcopalians to this new proffer. At its worst it was only another lesson system and at its best it promised to become the one standard teaching material for all denominations. So with a rather soothing effect the *International* lessons made their way into Episcopal Sunday schools.

b. GRAVE DEFECTS THAT APPEARED

But certain grave defects became evident. Uniformity did not seem so bad as it does now, for that had its supposed advantages in enabling the rector or the superintendent to gather the teachers together each week for preparation and in permitting reviews of the day's lesson before the whole school. Even the lack of Church teaching might have been tolerated. What seemed insufferable was the incongruity of teaching about the Resurrection, for instance, in the Advent season, and about the Epiphany wise men on one of the Sundays after Trinity. It was the Christian Year that placed the decisive handwriting on the wall—"found wanting."

C. THE JOINT DIOCESAN SERIES

Some who had been groping in the International field began to look elsewhere. Others kept on in the hope of making workable adjustments. In 1877 a Joint Diocesan Committee started to rearrange these omnipresent lessons and issue them for use in Episcopal Sunday schools. These Joint Diocesan Lessons have continued as the *Episcopal* (formerly *American*) *Church Series* and are often spoken of as the JACOBS SERIES, after the name of the publisher. They are departmentally graded, as the *International* lessons now are, and they print full teachers' helps in the monthly *Episcopal* (formerly *American*) *Church Sunday School Magazine*. They have enjoyed a wide patronage.

3. *Later Types of Episcopal Manuals*

All the time the further search for proper instruction material was continuing. Some turned to the English manuals and a few secured their Sunday school printed matter from outside sources. New booklets appeared. Dr. Walker Gwynne, who had prepared the BISHOP DOANE SERIES, got out a manual on *Christian Doctrine* and two on *The Christian Year*. Dr. Charles H. Hayes, professor in the General Theological Seminary, prepared some Bible Manuals—on *The Creed* and on *Christian Duty,* with teachers' helps for each. After preparing a little hand book on *Systematic Catechizing,* Dr. H. H. Oberly issued manuals on *Doctrine, The Lord's Prayer,* and *The Sacraments.* Dr. J. H. Regester's four *Church Lesson Books* were on the same general topics. There were Dr. Lester Bradner's little hand books (*The Kingdom Growing,* for instance) and many others. Before me is a circular (1929) advertising the 25th anniversary of the "Practical" four-year lesson course, published in Westfield, New Jersey. This has kept the old uniform lesson plan, with only junior and senior manuals. Teaching is made easy by means of outline sheets, which enable even a substitute to prepare for duty at short notice.

But we must hurry on to the other part of our story, and a very important part it is. While these lesson materials, and others of which we omit mention, were going their respective rounds, some new and pregnant educational ideas were at work. We have to go back a little to Erastus Blakeslee who did more than any other man to break the comprehensive spell of the *International* lessons. From the bosom of the Church came forth *The Trinity Course of Church Instruction,* which valiantly attempted to shape Sunday schools on the public school pattern. In the new spirit of Sunday school efficiency appeared the New York Sunday School Commission lessons, which expected to find themselves in the willing hands of real teachers and diligent learners. For the hope that is in these movements we call them "more excellent ways" of conducting the religious education of youth. As such we consider them briefly.

4. *More Excellent Ways*

a. THE BLAKESLEE LESSONS

In 1892 Erastus Blakeslee came forward with graded inductive lessons that sent pupils right to the Bible to find their answers and write them down. Moreover, he made that Bible study consecutive; the *International* lesson material had consisted of disconnected portions of Scripture. He did away, too, with the old mechanical question-and-answer method of dragging children through the lesson period. Bitterly opposed at the time, these principles gradually won their way to high esteem, in the Episcopal Church as well as elsewhere. Backed by the rapidly growing conviction that Sunday schools should compare more favorably with the public schools, these Blakeslee lessons exercised a great influence.

b. THE TRINITY COURSE OF CHURCH INSTRUCTION

In the *Trinity Course of Church Instruction,* issued in 1899 by the Rev. (later Bishop) C. M. Beckwith, of Galveston, Texas, we find ample recognition of the day school as a worthy pattern. This *Course* contained four grades, all in one book, and provided for examinations by the rector—to test the teacher as well as the pupil. The teacher, be it remarked, was the keystone of the system. If good ones were not available they were to be trained. In the Christian Nurture plan, as we shall see, the teacher bears great responsibilities. This *Trinity* manual emphasized the *Prayer Book* and prepared young people for the study of the *Bible.* It takes us well beyond the leaflet stage and beyond the haphazard teaching of Bible facts.

C. THE NEW YORK SUNDAY SCHOOL COMMISSION MANUALS

It is noteworthy that in the autumn of 1899, the year that the *Trinity Course* made its appearance, occurred the challenging series of lectures in St. Bartholomew's Church, New York City, that were later published as *Principles of Religious Education.* They were given under the auspices of the New York Sunday School Commission, which Bishop Potter had appointed the year before. The Commission's lesson booklets that began to appear soon afterward are still used. They were completely graded; they employed the source method; they did not canonize the parrot; they emphasized hand-work. They came out with linen as well as with paper covers. For some reason the Commission was weak in Kindergarten and Primary material. Beyond these grades the booklets led on step by step through *The Catechism, The Christian Year,* the *Prayer Book, Old Testament Stories,* the *Life of Christ, Christian Ethics,* and so on. In the older grades, properly enough, there was some choice of subjects of study.

This brings us pretty well beyond the turn of the century. It was against such a background of lesson material that the Christian Nurture idea made its appearance, or rather its appeal, for in its essence it is an idea, a process, not a particular set of booklets. The nurture *process* is the thing; it exists apart from any attempt to embody it in a series of manuals and would exist if all the multitudinous instruction booklets now in circulation should perish in the flames. Later it will be necessary to tell about the Christian Nurture *manuals;* they came into being only as one printed means of carrying out the nurture idea. We are now to see how this idea grew from a rare vision of hope to a matured plan of nurturing boys and girls in religious life instead of vainly attempting to pour into them, or to graft onto them, religious facts which, though incontrovertibly true, do not insure spiritual fruitage.

BIBLIOGRAPHY — CHAPTER I

Most of the material in this first chapter the author has condensed from his as yet unpublished manuscript on the history of Episcopal Sunday schools. He makes no attempt to list here the reports of the GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION and the various circulars that have been used. Other material that he has reëxamined for this chapter is as follows:

A. PUBLISHED BOOKS

BUNBURY, MISS
The Violet Seller; or Honesty and Industry. The General Protestant Episcopal Sunday School Union and Church Book Society, New York, 1861.

C., M.A.
Bessie Melville; or, Prayer Book Instructions Carried Out Into Life. The General Protestant Episcopal Sunday School Union and Church Book Society, New York, 1858.

DYER, HEMAN
Records of an Active Life. Thomas Whittaker, New York, 1886.

GILPIN, JOSHUA
A Monument of Parental Affection, to a Dear and Only Son. Sidney's Press, Newhaven, 1814.

HOBART, JOHN HENRY
A Companion for the Altar. Peter A. Mesier, New York, 1809 (second edition).
A Companion for the Book of Common Prayer. T. & J. Swords, New York, 1827 (fourth edition).

MONRO, EDWARD
The Vast Army: An Allegory. The General Protestant Episcopal Sunday School Union and Church Book Society, New York, 1858.

New York Sunday School Commission
Principles of Religious Education. Longmans, Green & Co., London and Bombay, 1901.

Parker, J. M. (Mrs.)
Under His Banner. The General Protestant Episcopal Sunday School Union and Church Book Society, New York, 1863.

B. INSTRUCTION MANUALS

American Sunday School Union
Child's Scripture Question Book, The. 1853.
Lessons On the Acts of the Apostles. (By Stephen H. Tyng.) 1853.
Union Questions; or, Questions on Select Portions of Scripture. Vol. II. 1834.

Beckwith, C. M.
Trinity Course of Church Instruction, The. A Method of Teaching the Book of Common Prayer in the Sunday Schools of the Church. E. S. Gorham, New York, 1900.

Croswell, Harry
Young Churchman's Guide, The: Being a Course of Religious Instruction for Young People. A. H. Maltby & Co., New Haven, 1823.

Doane, *see* Gwynne

Evangelical Knowledge Society, *see* Meade

General Protestant Episcopal Sunday School Union
Catechisings on the Collects. Adapted and in Part Composed by Charles Frederick Hoffman. 1861 (third edition).
Catechism on the Doctrines, Usages, and Holy Days of the Protestant Episcopal Church, A. (By Mrs. M. C. Weston.) 1861 (second edition).
Catechism on the Evidences of the Bible; in Easy Rhyme, A. (By W. F. Lloyd.) 1829 (second edition).

Jewish Antiquities, Geographical, Domestic, Political, and Religious; a Catechism for the Use of Sunday Schools. (By Mrs. M. C. Weston.) 1866.

Protestant Episcopal Sunday School Book Number Two, 1827.

Protestant Episcopal Sunday School Book Number Four, 1827.

System of Instruction, 1827.

GWYNNE, WALKER

Manual of Christian Doctrine, Middle Grade. James Pott & Co., New York, 1887.

Manual of Christian Doctrine, Senior Grade. James Pott & Co., New York, 1888.

HOFFMAN, *see under* GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

LLOYD, *see under* GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

MEADE, WILLIAM

Conversations on the Catechism of the Protestant Episcopal Church, Abridged and Accommodated to the American Church, from an English Edition. Protestant Episcopal Society for the Promotion of Evangelical Knowledge, Philadelphia, 1848.

NEW YORK SUNDAY SCHOOL COMMISSION,

Various Manuals, 1903-1912.

OBERLY, H. H.

Systematic Catechizing. Directions and Suggestions for Catechists. Hand Book to Lessons on the Prayer Book Catechism. James Pott & Co., New York, 1896.

PACKARD, JOSEPH

Questions on the Four Gospels in Harmony. Thomas Whittaker, New York, 1887 (?).

PROTESTANT EPISCOPAL SOCIETY FOR THE PROMOTION OF EVANGELICAL KNOWLEDGE, *see* MEADE

SATTERLEE, HENRY Y.

Christ and His Church, Questions, etc. E. P. Dutton & Co., New York, 1885.

SHINN, GEORGE W.

A Manual of Instruction on the Prayer Book. New York, 1874 (?).

TYNG, S. H., *see under* AMERICAN SUNDAY SCHOOL UNION.

WESTON, M. C., OR D. C. (MRS.)

Calvary Catechism, With the Holy Days. E. P. Dutton & Co., New York, 1865. *See also under* GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

WITHERSPOON, O.

Complete System of Sunday School Instruction. No. VI. Olbrich & Kingsley, Buffalo, New York, 1873 (revised edition).

CHAPTER II

Awakening to the Nurture Method

We have alluded to the birth of the Christian Nurture method in Boston. "Awakening" would have been a better word, for the nurture of religious life has ever been of the genius of the Episcopal Church. One who was taking a leading part in the introduction of the first *Christian Nurture Course* wrote that it was not another

> "system of lessons" but "the accumulated results of the experiments, discussions, and correspondence of many rectors, who, years ago, became dissatisfied with the conception of the Sunday school as a place where lessons only are taught. These men sought for the nurturing powers of the Church."[1]

Within the Church, then, are "nurturing powers." The nurture plan was not an entirely new thing. Indeed, it has ever been part and parcel of the Church's intended life, only in the various currents of interest that have flowed incessantly onward through the Church it had become somewhat lost to sight. Years ago, shortly before the middle of the last century, Horace Bushnell, a Congregational minister, discovered it, experienced it, and eagerly taught it. Many of his amazed brethren regarded him as an educational heretic, but he never wavered in his cherished belief that he had found the true and proper method. In the first decade of the century a little group of Episcopal clergymen in and near Boston met and discussed and experimented with ways of actually nurturing the religious life of young people; they became equally well convinced that they were on the right track. We shall be interested in the first little *Christian Nurture Course* that they issued. In fact, these several matters just spoken of are significant enough to take up one by one.

---

[1] Gardner, Wm. E., *The Children's Challenge to the Church* (2d ed.), page vii.

A. Nurture Rooted in the Church

That the Episcopal Church is committed to a nurture system is somewhat of a truism. It is a "cold" and "formal" Church largely because it studiously avoids great emotional disturbances, preferring rather to lead its young people quietly along the path of smooth and regular advancement in Christianity. Its *Prayer Book* lays down two ways of achieving that steady nurture. One is the sponsorial training that should follow Infant Baptism; we may still use for this the old but not entirely outworn term, "Baptismal Education." The other way is that of personal catechization by the minister as the unifying spiritual father of the parish. These prescriptions indicate clearly enough the nurture spirit of the Church, which, however, has gradually shifted to the Church schools.

1. *"Baptismal Education"*

Normally a child is baptized in infancy, presumably well sponsored. That sacrament transfers him to the tender "matrix" of the Church, there to be warmly cherished as a "living member" and gradually developed into a mature Christian character. On behalf of the child the enlisted sponsors take the threefold vow of renunciation, faith, and obedience. It is then their duty to see that the young person learns the Creed, the Lord's Prayer, and the Ten Commandments, and "all other things which a Christian ought to know and believe," and also that he "be brought to the Bishop to be confirmed by him." Plainly this is the nurture method, imbedded in the *Prayer Book* and enjoined on loyal Episcopalians.

Thus nurtured by parents and godparents and by the Church, a child grows up a Christian and never knows himself, to use Bushnell's phrase, "as being otherwise." Fortunate youth, he, for he is spared the deep agony of renovating his life at the time of seething adolescence, he knows not the convulsive step from the dark and chilly lot of the unredeemed into the bright sunshine of a new and supposedly better life. And he has no harrowing qualms afterward as to whether the thrilling process was truly valid.

This nurture method, starting at Baptism and progressing steadily onward, is not improperly called "Baptismal Education." It seems to have received that name long ago, at a disturbed time of marked reaction from Sunday school activities. People were beginning to perceive that the Episcopal Church had indeed prescribed its own nurturing processes for its young people.

2. *Catechization by the Clergy*

The other way in which the Church officially provides for the Christian nurture of its young people is that of personal catechization by the clergyman of the parish. By canon law he must teach them "diligently," and that by the catechetical method. He has the historic Church *Catechism* to use, and also now the two new Offices of Instruction which are based on that text. Catechism teaching can be done by Catechists, Church school teachers and other lay people, but these "Instructions" are formal services, to be conducted by a minister. The Church still assumes that the clergy are in nurturing touch with the boys and girls of their cures.

There are those who roundly deplore clerical neglect of these explicit duties. That the Church schools, instead, have taken on the work is beside the point. Catechization by the clergyman himself is the one designated way, and it seems to fulfil the true and inner educational spirit of the Church. Years ago Bishop George W. Doane, of New Jersey, boldly stood for this point of view. He developed the official use of the *Catechism* and elaborated the catechetical method of training by the clergy. His second charge to his clergy, on *The Church's Care for Little Children,* unfolds the plan in detail. It is well worth perusal today. In fact, we still have warm advocates of the practice.

3. *Church Schools as "Nurturing Powers"*

In sober truth, Church schools have long been doing most of the training that has been mentioned. Godparents in general seem to be glad enough to pass their educational responsibilities on to the teachers in the Church schools. Clergymen, too, salve their consciences somehow and calmly delegate most of their catechetical duties to the same promising group of Christian workers. Moreover, the burden of spiritual training is greatly increased by the need of making up, if possible, for the almost total want of religion in the public schools. On the Church schools has devolved a tremendous responsibility. In them most of the "nurturing powers" of the Church now rest.

This matter of responsibility could be emphasized almost to the point of despair. It is much better to face the situation in the high light of large opportunity. Because of these things we gird up our loins and labor on for the harvest that is bound to come. If the Church school is the place to train the rank-and-file of America's youth in religion, then by all means let us bend energies, and plenty of them, in that direction. That is what the Christian Nurture plan has done. By it the "nurturing powers" of the Church schools gain in volume and in strength.

If we find this nurture plan a radical advance in Church school methods we should remember that it is so intended. It is an attempt to lead boys and girls out of narrow and barren information paths into the broader and richer fields of actual Christian experience. And this is not a change of basic

Church method; as we have seen, to admit young children and to nurture them along is of the very essence of the Church itself. That group of determined workers in Boston, seeking better ways of developing vital Christianity among young people, came right back by a fresh route to the Church's inwrought way. We shall see them at their work presently, after turning to Horace Bushnell who, long before, had made the expression "Christian Nurture" one to conjure with in the realm, not so well charted in those days, of religious education.

B. A Debt to Horace Bushnell

1. *Christian Nurture without Conversion*

When the first draft of the new Sunday school course was being made in Boston, the question of a suitable name for it naturally arose. What should it be? Clear ideas in the matter were somewhat lacking until one of the committee, the Rev. Carleton P. Mills, reminded his puzzled fellows that they were doing what Horace Bushnell had tried to do years before; they were attempting the nurture of religious experience. Why not adopt the title that Bushnell used and that became so intimately associated with his name—*Christian Nurture?*[2] Just the thing, they agreed, so then and there this happy-starred child of vision and fresh experience received its proper name. This man who made the fortunate suggestion had once looked forward to becoming a Congregational minister. In his early studies he had read Bushnell's exposition and had been greatly impressed by it.

---

[2] Some Episcopalians had already adopted the expression. It is significant that in 1847, the same year that Bushnell's original *Christian Nurture* essays appeared, the Rev. Theodore Edson, rector of St. Anne's Church, Lowell, Mass., issued a little manual on *Christian Nurture and Admonition.* It contained Scriptural proofs and explanations of the *Catechism,* with some Confirmation instructions. In addresses on the religious training of Episcopal children we find the expression "Christian Nurture" used with some frequency.

An Episcopal clergyman who diligently read Bushnell's *Christian Nurture* for the first time exclaimed, "Why, he was an Episcopalian and he didn't know it!" So it seemed. His central theme was that a child should "grow up a Christian and never know himself as being otherwise." This was contrary to the beliefs of many people of his time. They supposed that childhood was a time of inherited sin, and that rectification came later through formal conversion. Against such distasteful views Bushnell rebelled with all his noble soul. To bring up children "outside of all possible acceptance with God till such a time as their conversion may be looked for in a church-wise form" was a great mistake; it was "virtual abuse and cruelty." There was "a more quiet way of induction" than having them "navigate in this rough sea of conversional tossings."

2. *Religious Growth Through Church and Home*

Instead, a child is properly nurtured in the Church and in the family. Children baptized as infants become members of the Church. Just as an infant is a citizen of the country, but without a vote until he comes of legal age, so is a baptized child a member of the Church, though his fuller relationships come later. This fact of membership lays on the Church certain responsibilities toward its young charges. They are not to be merely tolerated; they are to be assimilated and trained, they are to be "kept in purity, saved from the world, and led forth under all tender examples of obedience and godly living; and it will be strange if that nurture of the Lord does not show them growing up in the faith, to be sons and daughters, indeed, of the Lord Almighty."

In the family, too, the nurturing process occurs. Bushnell's ingenious chapter on "The Organic Unity of the Family" is an admirable discourse on the far-reaching advantages of a virtuous household. Of course family spirit can be of the wrong sort, and it often is; but when the spirit is thoroughly Christian, moral results are greatly in evidence. Acting together a good family produces a "common character," and a "common grace" sanctifies the members. "The spirit of the house is in the members by nurture, not by teaching."

With all this the Christian Nurture idea is in full accord. Toward its children the Church has a bounden duty, one which it is only beginning to discharge. Family life is one of our great problems. Mere individualism, which Bushnell deplores, is a virtue compared with the increased and varied disruptions that have occurred since his day. So the Christian Nurture plan does well to seek home cooperation through reports and other means of quickening parental interest.

3. *Demand for Expression of Spiritual Truth*

Not only in such ways does the Christian Nurture system meet Bushnell's views but also in the fundamental matter of demanding fruitage or actual religious experience. It is a mistake, he says, to teach children Scripture lessons and religious doctrines without also giving them opportunities to express them and to experience the reactions that come from them. This is just what the original Christian Nurture group felt and tried to secure. *Fields* of expression seemed few indeed, but they kept at it until they developed them. We shall now behold them at their task, both before and after they adopted for their plan the felicitous name "Christian Nurture."

C. Developing Means of Nurture

1. *Sterility of Informational Methods*

a. BIBLE FACTS NOT ENOUGH FOR BOSTON YOUTH

Whether or not Boston itself is only a "state of mind," as has been facetiously claimed, it was there that a number of Episcopal ministers got into a state of mind that was damagingly unfavorable to the barren teaching that prevailed in the average Sunday school class. Here were these girls and boys coming Sunday after Sunday, lively, flesh-and-blood young America, not saints, not heroines and heroes, and yet material out of which to make upright Christian citizens. But was that actually being accomplished? Much pious information, a variety of unquestioned Bible facts, the schools offered, but was all that enough? Shouldn't we have these young people translate spiritual facts into life in some way? Shouldn't these pupils express the religious principles that were at least implied in all the Sunday school teaching? The answer to these penetrating questions was the Christian Nurture method.

b. A CORROBORATING CHARACTER TEST

It is now well known that pieces of mere factual knowledge do not necessarily become primal motivations and colorings of life. At the ninth International Congress of Psychology held early in September, 1929, in the buildings of Yale University, one of the attending professors reminded the gathering that Bible information is not enough "to insure proper character attitudes." He told of experiments made with 3,316 children, most of whom were from the public schools in the Middle West. Before each of them were put eight opportunities to cheat, two to lie, two to display loyalty, and two to be altruistic. Then upon comparing each one's resulting behavior with his Biblical knowledge it appeared that the amount of such knowledge was no measure of the goodness of the person who possessed it. Some of the best character results came from those who were meagerly supplied with Bible information and, on the other hand, some of the best Bible students produced moral fruits in pitifully small quantities.[3]

---

[3] *New York Times,* September 7, 1929, p. 14.

2. *Pioneer Expressional Activities*

a. THE "MAN OF THE HOUR," WILLIAM E. GARDNER

It was observation of a less technical sort that had convinced the Boston group that, in order to affect character, Sunday schools must give more than just plain Bible information. These clergymen, however, were something like the Israelites of old; they were wandering about in an educational wilderness but were unable to find the promised land without a competent leader to guide and inspire them. Fortunately that leader appeared. He had been glimpsing the domain of happy educational prospects and had even tasted some of the goodly fruits thereof. When he came forward, therefore, with sufficient experience back of him and the whole realm of better religious education spreading out invitingly before him, he became what magazine writers would call "the man of the hour." He was the Rev. (later Dr.) William E. Gardner, who in a few years became secretary of the General Board of Religious Education.

b. EXPRESSING RELIGION THROUGH MISSIONS, PRAYERS AND SERVICE

Mr. Gardner's original idea came from his activities on a missionary committee to which he belonged. Into the religious training of young people they tried to weave missionary education, work and giving. Accordingly, in writing down a chart of their Sunday school activities they added a missionary column to the ancient lone column of "Bible work."

However, missionary objectives proved to be insufficient for the development of the wide expressional side that seemed to be necessary in a well-rounded young Christian life. Gradually "missionary" gave way to the more comprehensive idea of expression, or service. That was broad enough to include everything that girls and boys might do to carry out the religious teachings that had come into their ken. In the parish in Quincy, near Boston, Mr. Gardner had his teachers lay stress on expressional activities. This was in 1903.

One of the first attempts in this direction touched the regular prayer life of the pupils. From the school they received prayers to take home and use during the week. Now these were graded; as the child developed he used prayers that fitted his stage of advancement. That was a good omen. At the time, not so many years after the turn of the new century, many people considered grading *lessons* as a very radical step. Graded prayers and graded worship must have seemed almost like fanaticism. A second thing to remember about these consecrated attempts at prayer training is the parental coöperation that the Quincy school sought. Of course this was rather natural, considering the type of experience aimed at, but even so it was a clearly defined movement away from the Sunday school as a periodically busy information-factory detached from everyday life. Later, home coöperation became a feature of the Christian Nurture Series.

Then under Mr. Gardner's hand the pupils turned to the very practical matter of carrying out their

Sunday school teachings by helping people who were in need. Was there something to do in connection with a hospital case? Then do it in the name of the Master! Was someone helpless at home? Then minister to that person and thus express the lessons of Christian sympathy learned in class. It is easy to picture to ourselves the amateurishness of it all, but these prospective Christians were young, and the good spirit, at least, of such deeds is effectively contagious. Anyway, the experience was good for the girls and boys—and that met the aim of this exceptional school.

C. RECOGNIZING THE CLAIMS OF CHURCH LOYALTY

Soon appeals of Churchmanship began to sound. High Churchmen, particularly, wanted stiffer training in allegiance to the Church. There was really no reason why this should not be done, so on the manuscript scheme of work, side by side with "Bible" and "Expression," a third column appeared as "Church Loyalty." Later we shall see how these three aims, with certain changes, developed into the five that became dominant in the CHRISTIAN NURTURE SERIES.

3. *Wider Use and Approval of the Nurture Plan*

By good chance, in 1906 Mr. Gardner moved on to a fuller opportunity at St. James' Church in Cambridge, Massachusetts. There he continued his productive methods with a larger school. His teachers gladly coöperated. They kept their pupils busy with expressional work, and in willing consultation they transmitted to him their notable reactions. In their scrap-books they preserved vivid records of their class doings. Mimeograph copies of some of the teaching material wandered beyond parish boundaries and excited much comment. Various clergymen borrowed copies and put them to trial. They worked; they produced results.

Thus the Christian Nurture idea, in germinal form, won its way to success and to a certain degree of publicity. If several rectors in and near Boston and one in Missouri and others scattered about the country had found the new nurture way so eminently helpful, then possibly others, too, might have the same experience if they could secure the material. The lessons must be printed. Accordingly Mr. Gardner and fourteen other clergymen from Boston and vicinity, seated round a big conference-table, fittingly ended a serious discussion by subscribing the two hundred dollars necessary to get the approved material into print. In the front of the copy of the original *Christian Nurture Course* before me is a list of these donors with the amounts they gave. But that is anticipating. This little black book deserves a section of its own.

D. The Original "Christian Nurture Course"

First we must remember the year 1910 as that in which the original *Christian Nurture Course* appeared in Boston as a little book of 64 pages with those three words of the title gaily emblazoned in gold on the back of the binding. Between every two pages was a blank sheet to use for notes. It was "original" in the sense of being the first printed result of those years of careful experimentation. There were only a few hundred copies, but that was enough to make the contents generally known and to open the way to official recognition and later revisions.

1. *An Illuminating Page Therefrom*

In this publication we find memory work added to the three aims that have been mentioned. After the usual table of contents is a page displaying the Christian Nurture Schedule as it had then developed. As the book explains, the Church Loyalty section was incomplete; it was awaiting "a variety of suggestions." There is indeed a certain vagueness about the column under that head, but we are not inclined to criticize; altogether it was a good piece of work, full of promise that has not failed. The page referred to is reproduced on the following page.

CHRISTIAN NURTURE COURSE FOR SUNDAY SCHOOLS

GRADE	AGE	BIBLE WORK	MEMORY	CHRISTIAN ACTIVITY	CHURCH LOYALTY
I II III IV	5 6 7 8	23 Bible Stories 27 Bible Stories 23 Bible Stories 25 Bible Stories	Hymns Texts Catechism	Font Roll Sick Children Institutions Cripples Missions Prayer	Altar Church Seasons Baptism Promise of Holy Communion Promise of Confirmation Prayer Church Attendance
V VI VII VIII IX	9 10 11 12 13	19 Old Testament Stories 22 Old Testament Stories 35 Stories, Life of Our Lord 18 Outlines, Acts 32 " God in Modern Life	Catechism Psalms Hymns Liturgy and Scripture Names of Apostles Liturgy and Names of Books of Bible Selected	Remember Sick of Class Visit and Help Institutions Mission Work Assist in Parish Life	Sign of Cross Use of Prayer Book Meaning of Creed Meaning of Confirmation Meaning of Holy Communion Church Attendance Ownership of P. B. and B. Prayer Life
1st 2d 3d 4th	14 15 16 17	History O. T. Times History N. T. Times History of Christianity Normal Course	Selected	Share in Local Church Problems Mission Study and Apportionment Plan Call to Service Sunday School "Vestry" Advance Study of Creed and Sacraments	

2. *Some Further Contents*

a. A TEACHERS' GUIDE BEYOND BIBLE KNOWLEDGE

Plainly the Sunday school is here regarded as very much more than a Bible School. To make it quite vividly so, the introduction to the book says "a new point of view" is required, "new methods, a new emphasis." The institution must "place the child first." Bible knowledge is not the end. It serves only to open the gates of religious principles which the pupil must express in prayer, in actual service, in help to missions, and so on. Teachers are to make their pupils "into Churchmen, that is, *Christian men and women in action.*" One who had a great deal to do with the compilation of this book explains that it was really a guide for teachers. It directs them to the best literature on their topics and lists the best available pictures to use for illustration.

b. THE MISSIONARY MOTIVE STILL STRONG

Without naming the three departments—primary, junior and senior—the chart suggests them. They form the three divisions of the book. In the expressional work the missionary motive is still strong. For example, the Christian activity of the junior department is that which will "train the missionary spirit." After the requirement of such activities as visiting hospitals and homes and supplying clothing for a needy pupil, come suggestions about gaining missionary information, about earning money for the Lenten Offering, and about exchanging letters with boys and girls in the mission field. In the senior department "the education of the missionary spirit and Church Loyalty should be indissolubly connected."

C. SOME ADMINISTRATIVE AFFAIRS TO NOTE

Some administrative directions should be noted. The school is to be graded, exactly as the public schools do it. Each class is to have a heavy envelope into which to put instruction material, report blanks, pictures, and other loose papers. Offerings are not to go for school expenses. Each class has its own treasury, from which to draw for the doing of good works as the members shall vote. All responsibility rests squarely on the teachers, who report at the end of the class period every Sunday. A sample weekly report blank is bound in with the rest of the material. It requires of the teacher a written statement of the topic of the day's lesson, of the memory work attempted and of the accomplishments in Christian Activity and Church Loyalty, together with a report of the pupils' attendance and the names of those who have been absent three Sundays.

3. *The Significance of the Book*

Perhaps this is enough to give a fair idea of the character of this historic little book. Its circulation was small and, for the most part, it went into the hands of people who had already gained at least an inkling of its general purport and method. It was Janus-like in that it stood between two eras. It looked observingly back over the five or six fruitful years of hopeful experimentation with the training-methods which its contents embodied, and expectantly forward into a dawning age of educational improvements. Yet, as has been said, to the Episcopal Church itself there was nothing very new about the idea of training young people in actual Christian living. It was to the average Sunday school worker, hide-bound and trammelled by juiceless information, that the higher duty (and shall we not say also opportunity?) of translating religious facts into corresponding action seemed altogether new and rather strange. There it was that the great awakening occurred, the prolific awakening to the nurture method. And, of course, others caught the animating spirit.

As with all great awakenings, there were notable consequences with which to reckon. This well-tried method of training youth to express Christian knowledge in terms of life, with Bushnell's apt name "Christian Nurture" attached to it, was no longer a tentative and somewhat private affair. It had thoroughly aroused people to its demonstrated merits. Itself based on high educational principles, it aided in the further development of the philosophy of religious education. Some of these principles we have already seen. So important are they, however, that it is well to observe them a little more particularly in their historic sequence. Thus doing we shall realize afresh that the phrase "Christian Nurture" stands not for a series of printed booklets but for a distinctive method of inducing spiritual growth.

BIBLIOGRAPHY—CHAPTER II

For both atmosphere and cold facts in Chapter II the author is indebted to the Rev. Dr. William E. Gardner and the Rev. Messrs. Charles Hastings Brown and Carleton P. Mills. Beside the books mentioned below he has also used two pamphlets prepared by the Committee on Missions of the Sunday School Federation, *The Necessity for Mission Study in the Sunday School* (1909) and *Illustrative Lessons on Missions* (1910), and the *New York Times*, September 7, 1929.

BUSHNELL, HORACE

Christian Nurture. Revision by Luther A. Weigle. Charles Scribner's Sons, New York, 1916.

DOANE, GEORGE WASHINGTON

The Church's Care for Little Children: the Second Charge to the Clergy of the Diocese of New Jersey, May 25, 1836. J. L. Powell. Missionary Press, Burlington, 1836.

EDSON, THEODORE

Christian Nurture and Admonition. Charles Stimpson, Boston, 1847.

GARDNER, WILLIAM E.

Children's Challenge to the Church, The. The Young Churchman Company, Milwaukee, 1914 (second edition).

GARDNER, WILLIAM E., AND OTHERS

Christian Nurture Course. Privately Printed, Boston, 1910.

MICHAEL, OSCAR S.

The Sunday School in the Development of the American Church. The Young Churchman Company, Milwaukee, 1904.

PROTESTANT EPISCOPAL CHURCH

The Book of Common Prayer. 1929.

CHAPTER III

The Development of Nurture Principles

ORIGINALLY, as we have seen, the nurturing activities sought were of a missionary nature. It is interesting to see further how carefully and how jealously the missionary philosophy has been woven about the educational work of the Church. Not in disagreement with that philosophy did the nurture movement seek a wider field of expression; it was because the movement required a variety of expression in order to produce a well-rounded spiritual development. Happily religious educators have learned to consult each other and to scrutinize carefully the opinions of other thinkers on the broad subject of education and they have profited thereby. Certainly that was the case with the Christian Nurture leaders. While the five standard aims of the course might be subdivided considerably, or could be somewhat diminished in number, each has its basis in experience as well as in theory. Let us take up these matters in the order of their mention.

A. THE ORIGINAL APPROACH THROUGH MISSIONS

1. *Insistence on Missionary Training in Sunday Schools*

A little pamphlet on *The Necessity for Mission Study in the Sunday School,* issued in 1909 by the

Committee on Missions of the old Sunday School Federation, expounds the original missionary motive that has been mentioned. It is strong and in many ways convincing. "If the hopes of the Church are to be realized," it affirms, "she must combine her interests and see to it that her children are filled with the missionary spirit by the Sunday school education they receive. . . . Any Sunday school which does not shape its whole curriculum with the aim of producing Missionary Christians is not educating its children in the Christian faith . . . the development of the missionary spirit is the purpose, and therefore the test, of Christian education." Such education, it goes on to say, is "life to be developed, not dead matter to be introduced."

This missionary training is essential, not only for the Church but especially for the teacher and the child. It gives vitality to the teacher's purpose, illuminates doctrine, and completes Church history. "Until the curriculum provides for a graded study of missions, he (the teacher) will do the best he can to teach his class all that he himself can learn." And for the child, missionary interest gives a better understanding of religion and stimulates the expression of Christianity. "We argue from the outward expression to the inner force . . . *doing* helps us to *be.*" As has been said before, "expression" was the key word of the early Christian Nurture efforts.

Four objects of mission-study the pamphlet names:

1. To train children in sympathy and helpfulness.

2. To instruct them in the conquering power of Christianity.
3. To develop the habit of generous giving.
4. To raise up and prepare workers for the field.

In order to secure these results teachers must be trained in missionary enthusiasm and all their lessons must be taught from the point of view of missions. Pupils must observe special days of missionary information and work and giving; above all, they must have opportunities to express themselves in helpful ways. For the carrying out of these aims there are a few practical suggestions for each department.

However, these were not enough. In answer to requests for something more definite and complete, another pamphlet appeared, a year later, with the descriptive heading *Illustrative Lessons on Missions*. It was to be used in connection with the Lenten mite-boxes. On the day of their distribution the school was to subordinate the "mercenary aspect" of these boxes to special lessons on God as a loving Person. All that we have, including Christ, is the gift of God; the mite-box furnishes an opportunity to be like Christ in self-sacrifice. In this general spirit each of the three departments has its graded instructions, with sample lessons, a word as to teaching methods, and some material to use for illustration. The story of the poor colored laundress, for instance, who gave more than half her earnings for mission work, must have been tremendously effective. It would be now.

2. *A Cemented Interest in Missions*

A full development of youthful character required more than missionary training. This we noted as an observation of the Christian Nurture workers. Yet missionary interests have imbedded themselves in Sunday schools in such a way as to be sure of a constantly high standing there. Giving to missions through the institution began in a desultory way and eventually developed into the large mite-box offerings of the present day.[1] There was a time, long ago now, when some of the leaders wanted Sunday schools to become an integral part of the missionary operations of the Church. Nearly fifty years ago General Convention voted down a proposition, seriously made, to have the Sunday schools report their work to the Board of Missions. In more recent times the idea of forming a General Board of Religious Education met serious opposition from some of the missionary leaders because it put the educational work of the Church on equal terms with the missionary. While missionary philosophy still abounds in our educational work, as it ought to, other motives also have entered into the expansion and propagation of Christian Nurture views.

B. SOME CONTRIBUTORS TO NURTURE THEORIES

1. *Horace Bushnell*

By what has been said about appreciation of Horace Bushnell's views on nurture it is plain that he was more than an unwitting donor of an appropriate name to the new movement. Through his fervent writings his influence has lasted. In the inner Christian Nurture circles they have been thumbed over considerably in recent years. Before me is an unpublished manuscript which was used once for philosophic support of the Christian Nurture method. It refers to the case of the formerly thoughtless young man of whom Bushnell tells as having been religiously enlightened by a book on Christian evidences. A new joy came into his being. He began at once to lead a thoroughly Christian life. All this might have been lost if he had been miseducated to the necessity of the mighty emotional struggle of a formal conversion. In Bushnell's words:

---

[1] For an account of the development of missionary giving in the Church schools see the author's article in *The Churchman*, June 8, 1929, p. 14.

> Such facts (for the case above given is a fact and not a fancy) compel us to suspect the value of much that is called Christian education. They suggest the possibility also that Christian piety should begin in other and milder forms of exercise than those which commonly distinguish the conversion of adults; that Christ Himself, by that renewing Spirit who can sanctify from the womb, should be practically infused into the childish mind; in other words, that the house, having a domestic Spirit of grace dwelling in it, should become the church of childhood, the table and hearth a holy rite, and life an element of saving power. Something is wanted that is better than teaching, something that transcends mere effort and will-work—the loveliness of a good life, the repose of faith, the confidence of righteous expectation, the sacred and cheerful liberty of the Spirit—all glowing about the young soul, as a warm and genial nurture, and forming in it, by methods that are silent and imperceptible, a spirit of duty and religious obedience to God. This only is Christian nurture, the nurture of the Lord.[2]

---

[2] Bushnell, Horace, *Christian Nurture,* pp. 12, 13.

So much, read in connection with what was said about Bushnell in the second chapter, indicates a strong and unbroken current of influence from that direction. It was not the primary impact, however; that Mr. Gardner made by his early work in Quincy, in Cambridge, and through his organization of the educational hopes of that enterprising group of ministers of Boston and vicinity. All the time he was gathering experience and doing the thinking that was necessary for the furtherance of his plans to apply the nurture process to young Episcopalians.

2. *Dr. William E. Gardner*

In the old *Christian Nurture Course,* published in 1910, we observed Dr. Gardner's early devout attempt to embody the nurture idea in a scheme or program. Shortly before the publication of the Christian Nurture Series of manuals for the whole Church, in 1916, he prepared a readable little book, *The Children's Challenge to the Church,* about the principles on which they were based. He started with the child. That was proper, for part of the notable effort in which he was engaged was the taking of the undeveloped child out of the ruthless hands of the old-fashioned information specialist and surrounding him with Christian influences under which he would thrive and grow spiritually. That is, instead of being supplied with sterile facts, he would be nurtured. Dr. Gardner pictures America's children as challenging the Church in at least four ways.

First, childhood asks for an intelligent hearing.

Too long has the Church "looked down on the child" and merely taught him while awaiting the later values of adulthood. He has his own contribution to make to the Church and the Church should have it. In the second place, childhood asks of the Church more than bare teaching; it demands that Churchmen be true spiritual parents, leading childhood "into life's experience" and conscientiously training it to be "courageous, noble, true, sympathetic, and able to see visions." Thirdly, children ask the Church to coöperate with them and to lead them into the joy of making "choices and sacrifices for the Kingdom of God." This coöperation means more than passive approval: it means an actual and devout participation in the life of the child. For religious purposes this cannot be done apart from the Church. And the fourth appeal of the child is for an enjoyable religion, one that throbs with mystery and pleasing sacrifices. For this, obviously, mere instruction is far from sufficient; what is required is nurture in the progressive life.

Some years later Dr. Gardner renewed the old emphasis on the responsibility of the teacher. Education by the nurture method is a sort of transfusion, "the process of a strong life giving to a weaker life." He says further, "Many teachers have found a new meaning in self-examination, and a new power of guidance, as they have realized that their teaching power depended on the strength of their own personal relationship to God cultivated through a life of devotion, loyalty, and service, and made intelligible and reasonable by Scripture and sustained by a more active memory." These words help us to understand why so many teachers find the Christian Nurture lessons hard; they discover in them a high and holy duty that requires much devout preparation.

In furnishing these requirements of a teacher Dr. Gardner mentions indirectly the Five Aims of the Christian Nurture Series. These are to be taken up presently. He says that they have another value beside that of transfusion; they invite us to overcome the *"single emphasis"* of the past hundred years, that is, the emphasis on the *Bible* alone, or on the *Prayer Book,* or on the *Sacraments,* as the basis of religious education. To such practices "the Church owes much of her failure . . . the spiritual life depends on many refreshing streams. . . . Modern teachers must be alert and ready to establish contacts with all the streams which have their source in the life of the Holy Spirit and bring them within the reach of the youth of today."

All the while we should remember Dr. Gardner's early emphasis on the necessity of expression. He made, and he ever urged it, a vast distinction between "teaching the facts about religion" and "religious experience, that is, a life united with God through Jesus Christ." This distinction, he came to believe, must be made "sharper and clearer. Psychology and the history and philosophy of religion have increased the evidence of the reality and value of the religious experience."[3] He is right; thinkers have more than confirmed his views. We might turn to such books as our own Dr. George Barrow's *The Validity of the Religious Experience,* or to Professor Hocking's *The Meaning of God in Human Experience.* But there were others on whom the "office" was known to lean with confidence—Coe, Dewey and McDougall.

---

[3] Gardner, Wm. E., *Transfusion in Education,* in *The Leader in Religious Education,* June, 1924, pp. 3-5.

3. *Professor George Albert Coe*

Perhaps Professor Coe is taken for granted, for his influence has long been great. His *Education in Religion and Morals* is considered an old book now. Hear what he says in it:

> The Sunday school has made instruction, rather than education, its chosen work, and not even instruction in religion as such, but instruction in the Bible. . . . It has commonly sought, not so much to develop the religious germ in the soul of the pupil, as to fortify him with a set of dogmatic ideas supported by Bible texts. . . . The church . . . has had within her a life that lies deeper than all her formulas and all her forms of organization and work. A part of the educational problem that is now before her is to give this life free course in relation to the young. . . . The fundamental condition of success is that we live, and that we live abundantly, freely, and broadly enough to take in all genuine life.[4]

In Coe's *A Social Theory of Religious Education,* a later book, we find ample justification for the general nurture point of view. Because "out of the heart are the issues of life," he says, "a curriculum is not primarily a systematic set of ideas, but a progressive order of motives actually at work, actually fruiting here and now." For this fruitage a child should have experiences in communion with God, in fellowships in the family, the Church, and elsewhere, experiences in worship and in social and missionary enterprises. One could build up a nurture curriculum on such a program, for, as he holds, "the curriculum is a course of living, not a course in supposed preliminaries to real life."[5] We sadly need, Coe insists in his *What is Christian Education?* (1929), to advance from the too prevalent backward-looking transmissive education, the handing on of a ready-made static culture, to a creative and dynamic process, one that, through experience, generates religion in each individual. That is what Christian Nurture tries to do.

---

[4] Coe, George A., *Education in Religion and Morals,* pp. 386-388.

Coe's primary interests were moral and religious. Dewey and McDougall approach the matter of education from the secular point of view.

4. *John Dewey*

Professor John Dewey has made great contributions to educational theory. In his *Schools of Tomorrow,* published in 1915, we behold the main features of the schools of today. His *Democracy and Education* removed, or tried to, many of the old dualisms that stiffened and choked education of former days—the barriers between teacher and pupil, between education and life, between theory and experience. The pupil must have "a genuine situation of experience," there must be "a continuous activity in which he is interested for its own sake." Again, and Dewey is not a Sunday school theorist, he opposes the Socratic-Platonic teaching that knowledge and virtue are one; "it is knowledge gained at first hand through the exigencies of experience which affects conduct."[6]

---

[5] Coe, George A., *A Social Theory of Religious Education,* p. 98.

Dewey's social views (and Coe's, too) have colored the Christian Nurture lessons. For instance, Dewey upholds the continuity of social life as dependent on the recreation of beliefs, ideas and practices which maintain the life of the group even though the carrier of the experience passes away. Surely no recreating occurs when we communicate barren facts. In truth, we are never sure of perfect accuracy in such a bootless proceeding. Experience is required for the testing of beliefs, ideas, and practices. By living them, whether they are religious or otherwise, we bestow on them a validity such as comes in no other way.

5. *William McDougall*

Added to Dewey's philosophy of education was McDougall's *An Introduction to Social Psychology,* although both Coe and Dewey well emphasized social values. McDougall's distinctive contribution came through his definition of a sentiment:

> We have seen that a sentiment is an organised system of emotional dispositions centered about the idea of some object. The organisation of the sentiments in the developing mind is determined by the course of experience; that is to say, the sentiment is a growth in the structure of the mind that is not natively given in the inherited constitution. . . .
>
> The growth of the sentiments is of the utmost importance

---

[6] Dewey, John, *Democracy and Education,* pp. 192, 413.

> for the character and conduct of individuals and of societies; it is the organisation of the effective and conative life. In the absence of sentiments our emotional life would be a mere chaos. . . . Again, our judgments of value and of merit are rooted in our sentiments; and our moral principles have the same source, for they are formed by our judgments of moral value.[7]

Other individuals might be mentioned. From the start Christian Nurture has been wide open to suggestions. Many teachers and various workers have registered opinions, which have never been turned aside lightly. They have been wrought in and merged with the assembled forces of experience and consecration that have shaped the course. This was particularly true of the five great Aims which appear in all of the lessons in the entire series. Call them simply "aims," call them "experiences," or call them "emotional dispositions,"—they grew up from the early desire for expressional activities and are an outstanding feature of Christian Nurture.

C. THE FIVE AIMS OF THE CHRISTIAN NURTURE PLAN

In the original *Christian Nurture Course* we saw these aims becoming articulate. In their developed form, as we know them now, they are: (1) Information; (2) Memory Work; (3) Church Loyalty; (4) Devotional Life; (5) Christian Service. Each has its own particular function in the religious development of youth. So much importance has been attached to these Aims, properly enough, that we may examine them separately, in their customary order.[8]

---

[7] Pp. 159, 160.

1. *Information*

Information, barren fact, was the gloomy bugbear of the original nurture enthusiasts. What could be the use of meeting Sunday after Sunday and only pumping static information into live American boys and girls when they ought to be devoutly trained in the rich experiences of the Kingdom of God? There was no good reason (inertia is not a good one) why this malpractice should continue. In the facts themselves there was no fault. They were true and righteous altogether, but they were not the single purpose of religious education. Guard them, transmit them with all solemnity, but give them vitality and meaning by putting them into current effect.

For sources of religious information the Christian Nurture lessons added to the Bible our Fellow-men, Nature and the Church. A child gets his first idea of a heavenly Father through his experiences with his earthly parents. A sense of brotherhood, too, comes from his early family adjustments. Later on the circle widens out beyond the walls of the home until, ideally, it embraces all mankind. Through nature—the flowers, the sunshine, the storm—children begin to learn about the great world in which they have come to live. Animals and the whole realm of created things engage their attention. What does not come to them in the regular course of events they get through answers to interrogations. Then the Church has its lessons, about its place in history, its mission, its worship. It is the Church that helps us to interpret the Bible, that unique source of spiritual fact.

---

[8] In *Church School Ideals,* issued by the Department of Religious Education, the philosophy of the Aims is to be found.

In denying that this Holy Book is the one single pasture for seekers of religion the Christian Nurture lessons do not by any means minimize its importance. They merely add others. In discrediting unapplied Bible facts they do not relegate that Book to the shelf; rather, they ask for a full expression of its abiding principles. "Our aim," one of the teacher-training books maintains, "is to produce a Church school graduate who, at the completion of his course, will not lay aside his Bible . . . our purpose is to awaken within him such a sense of its inexhaustible riches and undiscovered meanings that throughout his life he will turn frequently and regularly to its pages for guidance, for comfort, and for inspiration, with a heart and mind so attuned to God that he will hear God's message, and when he hears, obey."[9]

From four sources, then, springs information about the paths in which the child should walk. To be sure, knowledge of the way does not guarantee the walking therein, but it encourages right thinking, which is more likely to issue in right acts than wrong thinking is. Acts are the outcome of thoughts; acts grow into habits and habits into character. It is here, psychologically speaking, that the teacher enters to lead pupils into these right paths of expression and habit, and to aid them in the intricate process of growth in character. For this the CHRISTIAN NURTURE SERIES exists.

---

[9] *Church School Ideals*, pp. 47, 48.

2. *Memory Work*

For memory work the CHRISTIAN NURTURE scheme requires only such passages as have distinct spiritual value. To some degree this feature overlaps each of the other Aims. For instance, where a piece of information comes in form of rare beauty and is highly charged with religious power, it deserves permanent storage in the memory. Church loyalty, too, is aided by rote knowledge of certain parts of the services. So is the devotional life. Prayers and Scripture passages learned by heart make for better devotions, both public and private. Even Christian service gains significance through the timely recitation of inspiring quotations like "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me," or Lowell's "Once to every man and nation." And in the general conduct of life a strong precept, like the Golden Rule, is often a compelling guide to the right.

Between approximately correct and "letter-perfect," Christian Nurture chooses the latter because of its moral effects. Carelessness breeds a general inaccuracy which easily leads to dishonesty in other spheres. And, bringing up an old moot question, understanding should come before memorization. A passage to be committed should first be picked apart and gone over in every way that will enlarge its meaning. Exceptions are the Creed, the Lord's Prayer, and certain parts of the Church services; by constant use of them the meaning will unfold itself.

As would therefore be expected, the Christian Nurture memory work is graded. For the youngest, simple Bible verses, prayers, and hymns. Later come the *Catechism* and more difficult Bible passages, and a grace to be used at meals. Later still come the Beatitudes, the Christian Year, the collects, and other parts of the Church services.

3. *Church Loyalty*

Loyalty to the Church is essential because the Church itself is essential to Christianity. Without the Church neither the spread nor the enrichment of the faith would continue. Therefore the Church requires loyalty in its members—and they need the Church because of its corporate agency in promoting the Kingdom of God and nurturing the religious life. Childhood loyalty can be developed and directed into Church channels, involving the services, the Sacraments, and the sanctifying customs of the institution.

That word "institution" is important, for it is the institutional aspect of the Church that enters the present consideration of loyalty. Devotional Life, the next aim to be taken up, is a matter of inner and personal aspirations; loyalty to the Church is allegiance to the outward observances and usages of the institution. Truth (here the nurture theory is quite Hegelian) takes institutional forms. Isolated, a person dwarfs his spiritual life and weakens his power of carrying forward the great objects of Christianity. By accepting the Church as an institution he gains insight into the larger purposes of Christianity. Through association with others he feels the strength of union and takes pride in maintaining the corporate standard. In other words, he is loyal.

So the Christian Nurture series of lessons makes various connections with the institutional aids which the Church affords. It presupposes Baptism in infancy. When the young child comes to the Church school he learns that there is another House in addition to the one from which his parents have sent him, the House of God. Later he makes "pilgrimages" to that House, acquainting himself with its different parts, the Font, the Altar, and so on. Then he learns about the services, takes part in them, and eventually comes to the first heart-searching test and affirmation of his loyalty, Confirmation. That past, his maturer loyalty begins, and continues on through life.

4. *Devotional Life*

Properly, the devotional Aim appears in almost every lesson. In our devotions we address ourselves to God. Through them we gain the desire to do what pleases Him. Therefore devotions play a very significant part in life, binding action to thought, and so leading on to religious expression. The Church school does well to give effective training in things so vital.

In considering the devotional life we may think of the matter in inclusive terms of worship, or in the more limited way of prayer. The two are often confused. Worship is the general recognition of worth. We honor God in various ways—with our mouth when we say the Creed, with our offerings and in other devotional acts beside prayer. In the Church the quiet, the furnishings, and the whole atmosphere help toward spiritual communion. In such values the lessons give training. They lead a child into these privileges, not only begetting a spirit of loyalty but also enabling him to have actual experiences in paying homage to Almighty God.

Prayer is talking with God. Just as a child talks to his natural father and gets response, so does he learn to talk with his heavenly Father and expect fitting answers. Most appropriately the child's prayer life should begin at home. Then when he comes to the Church school he learns and uses other forms of prayer to suit his enlarged environment. Such prayers should be short, simple, and direct, moving within the experience of the young person and correlated with the lesson of the day.

At all stages of life set prayers have advantages. To a very young child they give ready content to a prayer and afford opportunities for pleasing repetition. Longer forms are acceptable later, and in adolescence there is a particular delight in the use of forms. Jesus Himself gave us a form to use, and the Prayer Book contains many other rich devotional expressions. Yet there is the danger of allowing prayers to become too mechanical. We have learned to pray only when we can emancipate ourselves verbally and speak directly to God out of the fulness of our hearts.

If this leaves the question of precomposed prayers hanging in the balance, as it were, Christian Nurture takes a firmer stand on the matter of substituting Church school devotions for those of the Church. There should be no such substitution; the Church services stand supreme. "The devotional training that does not make the child love the worship of the Church has signally failed."[10]

5. *Christian Service*

It was the expression, the putting into action, of religious truth that animated the early Nurture leaders. In essence there is not much difference between their simple and rather obvious "expressional activities" and the ramified forms of practical religious demonstration that now go under the name of social or Christian service. This fifth Aim, then, is indigenous to the series. It belongs there by right of direct inheritance.

Neither the Church nor the individual exists independently. Each must serve. Young people must be trained in helpful activities, a sort of "learning by doing" process. In the past we have failed because we have been satisfied to teach lessons of service verbally; now it is a question of actual deeds. Youth must have the thrill that comes from first-hand experience of real service. This is an extension of the stewardship idea, applying it not only to money but also to time and every ability of any kind.

---

[10] *Church School Ideals,* p. 93.

This necessity for action accompanies every healthy life. From the spontaneous play of the young child to the deliberate conduct of the adult person, action is fundamental. Exercise causes growth, and growth, in its turn, makes new demands for action. What religion does is to take action out of this otherwise meaningless circle and direct it beyond the self out into God's family of mankind. Accordingly teachers must learn to measure their work by religious expression rather than by mere knowledge. One of the supreme advantages of the Christian religion is its absolute necessity of service.

Five seems to have become a sacred number. Five Aims there are in Christian Nurture and this fifth Aim has five natural and ever-widening areas—the parish, the community, the diocese, the nation, and the world. These may be represented by five concentric circles. To emphasize each of the five in due proportion the school year may be divided into five sections. In fact, this was the plan of Miss Frances H. Withers, who so fully developed expressional activities in connection with the Church School Service League. She called each period a "block," emphasizing in them, in turn, nation or world; community; nation or world again (mission study); parish; diocese. Her little book, *In the Service of the King,* explains it all and gives many valuable details about the school in action. She has had the satisfaction of seeing her idea embodied in the normal curriculum. Christian Nurture started with the idea of service and, by her generous help, has advanced to high planes of religious expression.

Another means of developing this fifth Aim is the class-treasury system, which, we may recall, was one of the marked features of the old *Christian Nurture Course.* What is important here is that the class votes on where its money shall go. This trains the spirit of benevolence as blind giving never can.

But we must not go too far into administrative details. Our discussion leads us rather directly to the manuals that embodied the basic Nurture principles that we have seen evolving. As in 1910 the results of devout experimentation with Nurture methods shyly appeared in a little book in Boston, so later, after further experimentation involving added approval, the more abundant results issued forth in a whole series of Christian Nurture manuals and leaflets. In the search for even richer experience they were for "trial use," and, although they have been completely revised, the words "for trial use" are still printed in the booklets.

BIBLIOGRAPHY—CHAPTER III

BUSHNELL, HORACE

Christian Nurture. Revision by Luther A. Weigle. Charles Scribner's Sons, New York, 1916.

COE, GEORGE ALBERT

Education in Religion and Morals. Fleming H. Revell Company, Chicago, New York, etc., 1904.

Social Theory of Religious Education, A. Charles Scribner's Sons, New York, 1917.

What is Christian Education? Charles Scribner's Sons, New York, 1929.

DEWEY, JOHN

Democracy and Education. The Macmillan Company, New York, 1919.

DEWEY, JOHN AND EVELYN

Schools of Tomorrow. E. P. Dutton & Company, New York, 1915.

GARDNER, WILLIAM E.

Children's Challenge to the Church, The. The Young Churchman Company, Milwaukee, 1914 (second edition).

McDOUGALL, WILLIAM

Introduction to Social Psychology, An. Methuen & Company, London, 1908.

PROTESTANT EPISCOPAL CHURCH, DEPARTMENT OF RELIGIOUS EDUCATION

Church School Ideals. (Standard Course in Teacher Training, Unit Six). Morehouse Publishing Company, Milwaukee, 1922.

WITHERS, FRANCES H.

In the Service of the King. Morehouse Publishing Company, Milwaukee, 1919 (second edition).

PAMPHLETS AND ARTICLES

BREWER, CLIFTON H.

Missionary Giving in Church Schools; the History of the Mite Box Offering. In *The Churchman*, June 8, 1929, pp. 14, 15.

GARDNER, WILLIAM E.

Transfusion in Education. In *The Leader in Religious Education*, June, 1924, pp. 3-7, 10, 11.

PUTNAM, KATHARINE

The Ideals and Program of the Christian Nurture System. Morehouse Publishing Company, Milwaukee, 1928.

SUNDAY SCHOOL FEDERATION, COMMITTEE ON MISSIONS

Illustrative Lessons on Missions. 1910.

The Necessity for Mission Study in the Sunday School. 1909.

CHAPTER IV

The Embodying Manuals

SIX YEARS elapsed from the appearance of the original *Christian Nurture Course* in the single little black book in Boston, in 1910, to the publication of the set of graded booklets that made the Christian Nurture lessons available to the whole Church. We should first account for those years.

A. SOME PRELIMINARY STAGES

1. *The General Board of Religious Education*

In 1910, the year in which that precious *Course* came out in Boston, the General Convention authorized the formation of a General Board of Religious Education, which later became the Department of Religious Education of the National Council. Not only Sunday schools but also every agency of religious education came under the purview of this Board. An authoritative account of the simple beginnings of actual work is available:

> On the first day of October, 1912, a desk, some chairs, and a supply of stationery were placed in Room 63, on the top floor of the Church Missions House in New York. Amidst these meager furnishings, but with much optimism and pioneer determination, the General Board of Religious

Education made its first advance into the life of the Church.[1]

Into the general affairs of this organization we need not go far here. It was important, nevertheless, because through it the people of the Church gained many educational advantages. One of its first accomplishments was the preparation, based on Christian Nurture principles, of an outline of lesson topics which they called the Standard Curriculum for Episcopal Sunday schools. Then it attacked the difficult problem of selecting a leader. After that was wisely done, matters progressed rapidly. Nurture lessons went out in the form of "rainbow" sheets that yielded further helpful comments, enough to give encouragement for the open publication of the CHRISTIAN NURTURE material. Let these accomplishments now engage our attention.

2. *The Standard Curriculum*

a. A VEHICLE OF NURTURE PRINCIPLES

In 1912 the Standard Curriculum appeared as a norm for the schools of the whole Church. It embraced Dr. Gardner's Nurture principles. It was therefore not a group of precisely defined lesson materials, but an ordered arrangement of *subjects* to be covered by the different grades. Those in authority explained that in arranging this curriculum "the child, and not a particular arrangement of topics, became the ruling principle." Their aim, they asserted, was "to nurture the different stages of the child's development." Or, as the pamphlet on the Standard Curriculum acclaimed, the purpose was "not merely knowledge, but knowledge as it lays the foundation for Christian character and personal service." This training lay in six fields. The first was the teacher's objective; the other five were the familiar ones of the present CHRISTIAN NURTURE SERIES.

---

[1] *Church Ideals in Education,* p. 9.

Thus the Christian Nurture system, with its five Aims, was all but matured. In two of the Aims we notice phraseology that later was changed for the better. "Lesson Material" or "Subjects for Study" was the first Aim in the Standard Curriculum rather than "Information," which came into use afterward to connote more definitely the limited religious value of mere fact. "Church Knowledge" was the third Aim. That word "knowledge" suggests a lingering bondage to the old methods of factual education. Later the substitution of the ringing word "loyalty," from Dr. Gardner's original *Christian Nurture Course,* added a world of meaning to Church relationships. Knowledge can be imparted by words; attitudes of loyalty must be nurtured within.

b. DEPARTMENTAL ACTIVITIES

Work in the Primary Department was about what one would expect—Bible stories and elementary truths; memorizing simple hymns and prayers and texts; learning about the church building, about the great festivals and about missions; attending services and making offerings and praying; and being kind and helpful to people and to animals. Juniors took up, in order, Old Testament biography; stories from the life of Christ; duties of the *Catechism,* illustrated from the Bible; and missions. They memorized some of the *Catechism,* parts of the services, the books of the Bible and selected Psalms and Collects. In Church knowledge their schedule was:

1st Year (age 9). Explanations of the Christian Year and the Catechism.
2d Year (age 10). Ability to find places in the New Testament and in the services of Morning and Evening Prayer.
3d Year (age 11). Holy Days; ability to find places in the Old Testament; missions.
4th Year (age 12). Church fabric; the duties of the clergy.
5th Year (age 13). Ability to find places in the services of Holy Communion, Baptism, and Confirmation; missionary details.

For intensifying devotional life, juniors were to read the Bible and pray daily; they were to be confirmed and attend church regularly; each was to own a Prayer Book, a Bible, and a Hymnal; they were to make weekly offerings and on birthdays to give thank-offerings; they were to remember the Cross that had been put on their foreheads and to maintain purity and temperance. In the field of service, juniors should take part in parish activities, bring others to church and to Sunday school, give and work for missions and for local needs, be friendly, collect magazines for institutions, and visit the sick and needy.

Of course the program stiffens up for the seniors, and there was a plan for graduates, eighteen years old and over. Included under the devotional life of seniors was a presentation of the call to the ministry. Graduates had a long list of relatively deep subjects of study, which included Christian Evidences and Sunday school pedagogy; as one form of Christian service they were to prepare themselves to teach in the Sunday school. For these graduates there was no provision for memory work.

Such was the Standard Curriculum, which, we have said, was just a topical outline, with its Nurture method and its comprehensive range of subjects. To make it a success, however, it needed more than the bare imprimatur of the Church. It required a diligent executive head.

3. *Commissioning a Leader*

Now came a puzzling task of selection. A leader there must certainly be—but who? In the Church were men, a number of them, who were doing exceptionally good educational work. Which of them possessed the required combination of sound theory, rich experience and tolerable executive ability? For some time events had been pointing toward the man whose promising Nurture plans the Board had already seen fit to adopt for their Standard Curriculum. It seemed natural enough, therefore, when the lot fell on Dr. Gardner. In bringing him to New York as general secretary the Board secured their coveted man and in him a probable solution of urgent curriculum problems.

We have already observed him at work developing the Nurture lessons that brought childhood religion out of the cold and lifeless realm of factual knowledge into the more genial sphere of concrete expression, that translated solid Bible principles into terms of throbbing life. In the Standard Curriculum, although this was only a schedule or outline of subjects for study, there were immense possibilities, but they were still too Biblical. Once more, with Dr. Gardner now in high official position to guide them, they underwent further experimentation and revision. In multigraphed form they were tried by seven hundred different classes in various parts of the country. That meant that seven hundred teachers were at work in the attempt to round out the lessons for general use. These final experimental sheets left the office monthly. They acquired the nickname "rainbow" because the material for each department was stapled together between paper covers of its own color. We shall now see what was between those "rainbow" covers.

4. *The "Rainbow" Nurture Sheets*

a. THEIR CONTENTS

This "rainbow" material consisted of actual lessons; not, as the Standard Curriculum did, of topical outlines. Beginners had two years and primary children three years of training in "Church Pathways." At first they learned about their heavenly Father, beginning with the story of creation and continuing with His Providence, His Gift at Christmas time, His love, and so on. In the primary department the three years covered respectively, Faith in God, the application of the Ten Commandments, and God with man. Faith embraced God's loving care and protection, His revelation in His Son, and the work of the Holy Spirit. To these rich benefits man responded by performance of his duty toward God and toward his neighbor, as summarized in love. In the third year's primary work children found God in worship, in His Covenant, through Messengers, through His Son, in prayer, and by means of the Sacraments and of the Holy Spirit.

Then for five more years young people studied in the junior department. Here they prepared to meet the serious responsibilities of Confirmation. In the successive years, in order, they received training in listening for "the message of God":

In the Christian Year and Its Practice.
In Church Worship and Church Membership.
In the Life of Jesus Christ and Christian Discipleship.
In the History of the Church and the Life of the Spirit.
In the Story of Christian Missions and Missionary Responsibility.

Of course these lessons had the five Christian Nurture Aims. They hoped to "mould the child toward an effective use of his religious life in the Church." Lessons for seniors and graduates were not yet ready.[2]

b. DEMAND FOR MORE PERMANENT FORM

What the Board constantly emphasized was the experimental nature of these sheets. This the teachers who were using them understood full well. They held conferences and formulated composite suggestions. Meanwhile impatient requests began to arrive. Those rainbow colors, attractive though they must have been, were not dazzling enough to blind every eye to the need of more complete lessons that all could use. From the Middle West, particularly, came urgent appeals for something more than the casual "rainbow" sheets. Such cries were not to go unheeded. On the basis of all the criticisms that had come in and through the hearty coöperation of Mr. Frederic C. Morehouse, of the Morehouse Publishing Company, the first public edition of the entire Christian Nurture Series went to press in 1916. Since then this Series has been taking its rightful place among the important lesson systems of the Christian Church.

---

[2] *Church Ideals in Education,* pp. 45-47.

B. The First Printed Edition of the Christian Nurture Booklets

From multigraphed "rainbow" sheets, so manifestly ephemeral, to cold black type was an uncommonly big step. It was not simply a routine change to permanent form; it was rather a robust leap from a semi-private affair to one of a general public nature. The material, once in printed form, went on sale in various places. Anybody could buy it, for use or for criticism. That is, they could secure such portions of it as were then ready. It took a year or more to complete the revisions and issue what we have called the first public edition of the Christian Nurture Series.

1. *"Church Pathways" for Little Feet*

A prospectus is inclined to be quite rosy and over-sanguine, promising too much and too far ahead. Not so with the modest Christian Nurture prospectus that came out in the summer of 1916. It gave unvarnished facts, explaining the lessons as a whole and stating what courses would not be ready for another year. Through simple stories, pictures, and activities the kindergarten children spent two years in learning to recognize God as their heavenly Father. Then for four years the primary boys and girls learned the significance of that benign Fatherhood. They had stories, pictures and songs, and they learned what was within their comprehension of the Creed, the Lord's Prayer and the Ten Commandments.

2. *"Hearing God Speak" at the Junior Stage*

For five years, as in the "rainbow" lessons, the juniors "listened" to God in the following sequence:

Age 10 to 11. Hearing God Speak Through the Christian Seasons.

Age 11 to 12. Hearing God Speak Through Church Worship and Membership.

Age 12 to 13. Hearing God Speak Through the Life of our Lord.

Age 13 to 14. Hearing God Speak Through the Long Life of the Church.

Age 14 to 15. Hearing God Speak Through the Spread of the Church's Message.

These titles are briefer and more pointed than those of the "rainbow" use. That phrase "Hearing God Speak" is admirable.

3. *Material Available in the Autumn of 1916*

For the autumn of 1916 schools could get:

Course 1 (4-5 years). *The Fatherhood of God.* Part I. First Half Year.
    Teacher's Manual.
    Parents' Letters.
    Parents' Coöperation Sheets.
    Pupils' Leaflets for Home Reading.
    Decorated Covers for Picture Scrap Books (three—for Trinity, Advent, and Christmas).
    Blank Pages, punched for insertion in the covers.
Course 3 (6-7 years). *Trust in God.* First Half Year. Same Materials as Above.
Course 4 (7-8 years). *Man's Response.* First Half Year. Same Materials as Above.
Courses 7-11. The five junior courses already mentioned. First Half Year.
About the Same Material as Above. Courses 8 and 9 added a *Step Catechism* and suggested a few books to read. Course 10 offered only the teacher's manual and the pupils' loose-leaf note books. Course 11 added a pupil's manual.
Course 12. Senior. *The Work of the Holy Spirit in the Church.* First Half Year.

Courses not yet ready were:

Course 2 (ages 5-6 years). *The Fatherhood of God.* Part II.
Course 5 (ages 8-9 years). *God With Man.*
Course 6 (ages 9-10 years). *God's Great Family.*

These came out later.

4. *Developments of a Year*

That first year the senior department was rather scantily supplied with lesson material. By another summer, however, typewritten copies of two more senior courses (13 and 14, *The Creed and Christian Convictions* and *The Christian and the Community*) were available, and a course on *Stories of the Dioceses* in leaflet form was offered.

The earlier courses not ready the year before were now completed, save the sixth. Course 4 had a new name, *Obedience to God.* It taught the duty toward God and the duty toward the neighbor. It embraced new prayers and hymns, provided for occasional visits to the church, where the teacher made some explanations, and applied the lessons "to neighborly acts and to missions."

Course 5 used Bible stories to illustrate the Church *Catechism* and demanded regular "pilgrimages" to the church building. Prayer life and Christian service were required parts of the training.

Sequence B, the junior courses, had now acquired the general heading, "THE CHURCH'S LIFE," and omitted from their several main titles that wondrous phrase, "Hearing God Speak." Course 11, for example, became *The Winning of the World,* or *Training Boys and Girls to Hear God Speak Through the Spread of the Church's Message.* The other lessons of this junior sequence thus added subtitles to indicate the means by which they did their "training" of the child to "hear God speak."

But this may seem too much like anticipation of the section on revisions. Truth to say, though, the

Christian Nurture lessons have ever been in a state of flux, so that it is hard to view them in full repose. A policy of headquarters was to continue vigilance in seeking reactions and to make a complete revision about every five years. We shall come to that matter soon.

C. Using the Material

As if to prepare ourselves for the use of the Christian Nurture Series in our school, we may examine one of the lessons. Then we may look over a table of advantages as it appeared soon after the first printed edition went into use. From that list we can pick out several features to consider briefly. First, then, a sample manual.

1. *Sampling the Lessons* (Course 9)

Obviously it is impossible to cover any wide area of description. Here is the teacher's manual for Course 9, *The Life of Our Lord.* For one of the Sundays after Epiphany the lesson is on Zacchaeus. Its aim is "to show that forgiveness should lead to restitution." After references to where the "information" is to be found and to the "devotional life" feature as "the need for penance," the lesson proceeds by formal steps, each named in capital letters. To begin with are the "First Minutes" of questions in review of the previous Sunday's instructions about the Transfiguration and its lesson of loyalty. "Do you not think," is one, "that Jesus Himself must have been much encouraged and strengthened by what happened there?"

In telling the "STORY" of Zacchaeus the teacher begins by asking the class to recall from experience a gathering where someone had difficulty about seeing over the others. Picture therein the crowd following Jesus. Refer to the plight of diminutive Zacchaeus. Point out Jericho on the map. Explain what a publican was. Contrast what the Jews saw in Zacchaeus with what Jesus saw. Note the pleasure of Zacchaeus and his promise of restitution.

"SOMETHING TO THINK ABOUT" is that sorrow for wrong includes restitution. This is a requirement of God Himself.

"SOMETHING TO REMEMBER" is that Jesus always looks for good in people. No one is wholly bad or good. See the good and trust it. Jesus won Zacchaeus that way.

Headed "NOTE BOOKS" we find:

1. Who was Zacchaeus and why did the Jews despise him?
   (*The chief tax collector. Because tax gatherers worked for the Roman government, and grew rich by keeping part of the taxes.*)
2. What did Jesus say to Zacchaeus?
   (*He told him that He would stay at his house.*)
3. How did Zacchaeus show his gratitude for this honor?
   (*He said that he would lead the kind of life that Jesus wanted all men to lead, and that he would begin by giving back four times over any money that he had wrongfully taken in the past.*)
4. How should we show our sorrow for wrong-doing?
   (*By restitution: repairing any injury that we have done.*)

"DAILY BIBLE READINGS" consisted of one reference for each of the following days of the week. Monday, for instance, was "Facing death, St. Mark 10:32-34."

For pupils the note book page for this day was simple enough. It had the heading, a little table for the marking of credits for work done and the above four questions, without answers. These the pupil was to write in the blank space below.

2. *An Outline of Advantages of the System*

As has been said, a table of the chief merits of the CHRISTIAN NURTURE SERIES appeared soon after the printed lessons became available. It is "propaganda," but it is fair. We reproduce it:

Twelve Leading Characteristics of the Christian Nurture Series.

A. AFFECTING THE TEACHER.

1 Emphasizes the teacher's leadership.
Principal equipment supplied for teacher instead of pupil.

2 Lessons point the teacher more to the pupil than to a subject.
Stress laid on training and pupil's point of view.

3 Cultivates freedom in teacher's use of material.
Selection or modification necessary to fit local needs.

4 Leads teacher to consider growth more important than information.
Intention to measure the pupil rather than the subject.

5 Guides teacher to secure definite coöperation from the home.

Helps to make religious education a family interest.

6 Requires greater preparedness on part of teacher.

Leadership and lesson program more important.

B. AFFECTING THE PUPIL.

7 Takes pains to cultivate pupil's religious activity.

Building up a Christian experience of feeling and service.

8 Guides the pupil's life toward definite goals of accomplishment.

Each grade part of a small "life plan."

9 Stimulates pupil's interest in giving by class control of offerings.

Permission to designate object of gift.

10 Expects from the pupil written coöperation on each lesson.

Special features in notebook work.

11 Encourages daily reading by the pupil in his Bible.

Regular assignments for daily readings.

12 Makes much of the Church and her ways in the pupil's life.

Training in Churchmanship as well as religious ideas.[3]

---

[3] *Grade Conferences on Christian Nurture,* p. 12.

3. *Certain Features to Observe*

a. RESPONSIBILITY LAID ON THE TEACHER

In the above table, points one and six, especially, renew the challenging emphasis that the old Boston *Christian Nurture Course* had placed on the teacher. The lack of pupils' manuals now made this emphasis very strong. It must have caused some of the easy-going workers to gasp, and no doubt it helped to intensify criticisms of the difficulties of the SERIES. Yet the leaders had anticipated all this. They felt quite sure that Sunday school success rested with the teachers. As the *Description* of the CHRISTIAN NURTURE SERIES openly declared, the system "is built wholly upon the teachers' manuals for the several courses. No other material is absolutely necessary."

Point number three, also, should be well noted. No teacher is expected to cover all of the ground suggested, Sunday by Sunday. Selection of material is not only possible but quite necessary. When this fact is thoroughly understood the scale of satisfaction with the Christian Nurture plan will rise still higher. The duty of selecting, though, adds to the responsibility of the teacher.

b. THE CLASS TREASURY SYSTEM

In point number nine we have a second feature that came right down in direct descent from the original *Christian Nurture Course.* Each class appoints its own treasurer and, after discussion, votes where to send the offerings of the group. This permits the children's money to help in extending good works and withal trains them in Christian stewardship. Of course it implies full support of the school by the vestry or by some person or fund. This financial advantage is still rare. Many schools have not tried the class treasury plan at all because, unluckily, they have to pay their own running expenses.

From the duplex-envelope system, where schools use it, trouble seems to arise with the introduction of the class treasury system. Those relentless current expenses generally absorb the contents of one side and the money in the other side is already designated in a general way for missions. It was indeed the original plan to have these envelopes serve the same dual practical purposes that they did in the case of the Church offerings and, in addition, to have them train future Church members in local support and also in the wider stewardship. However the class treasury system may neglect training in local Church giving, it certainly trains in giving for others. And it does not abolish duplex envelopes; it trains in a better use of them. Rather than have the children give blindly on a generalized appeal to duty, it is better to let them choose concrete objects which they can understand.[4]

C. NOTE BOOKS FOR MODERN LEAFLETS

Let no one suppose that the leaflets used were like the popular old-fashioned Bible-passage leaflets that so quickly flitted off into obscurity, usually without leaving much blessing behind. The well-printed Christian Nurture leaflets were integral parts of the teaching work, to be carefully preserved in the note books. You can find in homes now many a good paper-covered booklet that Christian Nurture children have thus made. They have learned through the process and have had pleasure into the bargain.

---

[4] For discussion of these matters, *cf. The Leader in Religious Education,* July, 1918, pp. 14, 15; August, 1918, p. 15; May, 1919, p. 16.

"This Note Book work," the *Description* says, "should be the most important thing the pupil does, forming a brief and interesting record of the year's work, a record made by the pupil himself. . . . For the first ten courses, special pages are printed for insertion in the Note Books week by week. These pages contain instructions for the pupil's home work, and such things as his memorizing, his Bible readings, and his written reviews. There is also the Lesson Story. . . . Some of the courses provide, in brief pamphlets, stories reprinted from the Bible or from other sources. These are for the personal reading of the pupil at home. . . . The Note Book work can be greatly enriched by the wise use of pictures."

We might go on with other features—the scheme of parental coöperation, for instance—but trained users of the CHRISTIAN NURTURE SERIES understand them all. Their known reactions help to improve the lessons. What has been done in the matter of revision we shall now see.

D. THE REVISION OF 1923-1925

According to the policy of revising the CHRISTIAN NURTURE SERIES every five years, a new edition of the manuals came out in 1923-1925. That was a little more than half a decade after the first printed edition (1916-1917), but these meticulous operations require a great deal of time. In explaining the revision the one who took the leading part in it said, "The needs of the child decide the course of study. New interests and enriched living create new demands and bring into the educational program both new subjects and new methods."[5] Some believed, however, that certain features of the revision were not new enough, that the trend of the alterations was backward.

1. *External Changes*

a. RENUMBERING

School grade designations supplanted the old course numbers. The two kindergarten years became A and B, and the next, formerly Course 3, became the first grade, and so on, in full correspondence with the grades of the public schools. The title-page of each Teacher's Manual names the parallel grade of the public school and designates the material contained therein as "A SUPPLEMENT TO THE INSTRUCTION" of that grade. The advanced lessons, of which there were some new ones, appeared without numerical designation as elective courses for "senior high school" people.

This plan located misfits and at the same time suggested to the pupil that the work of his or her grade, the same on Sundays as on week-days, is not complete without religious education. Again, it was a great aid to intelligent grading. With carefully graded lessons we must put the child where his instruction will be adapted to his plane of knowledge and experience. It is thus that he learns best.

---

[5] Sargent, E., *The New Christian Nurture Revision,* in *The Leader in Religious Education,* April, 1924, p. 5.

b. NEW MANUALS

We recall that in the first printed edition senior material was rather scant. The two belated senior courses that we left in typewritten form, *The Creed and Christian Convictions* and *The Christian and the Community,* were now in print. An entirely new senior course, *Our Bible,* now appeared. Teacher and pupils used the same book. For the ninth grade a brand new course, *Our Church and Her Mission,* replaced *The Winning of the World* (former course 11), which then became a senior text. The former takes up the work of the American Church, while the latter covers, in its own fashion, the world field. Before this time the material for the course, *God's Great Family* (fourth grade; old course 6), which for some reason was lacking in 1917, had taken its place in the series. It was not revised until later.

Pupils' manuals for grades six and five, *Church Worship and Membership* and *The Christian Year,* were new at this time. Farther down the grades, though, such booklets have not gone. This additional material for girls and boys must not be considered as a means of shifting responsibility from the teachers. Rather, it was an aid to them in meeting their enlarged obligations.

In the manuals themselves, of course, new material appeared—additional explanations, tables, analyses, and an appendix in each of the booklets for teachers. There was recognition of the Little Helpers' Department, too, and no doubt other minor accretions. Into such details, however, we must not delve. We shall profit more by a consideration of the textual changes effected in the old manuals.

2. *Alterations of Old Contents*

a. GENERAL CHANGES

A comparison of manuals, the old with the revised, discloses a complete renovation of the material. Again we may look to him who directed so much of the work of revision. He explained that, in the first place, the introductions to the teachers' manuals had been simplified, concentrating on such things as explanations of the Christian Nurture Series as a whole; the teaching aim of the particular grade; the pupils' physical, mental, spiritual and social characteristics; tables of correlations of the "five strands of the nurture cable" for each Sunday, with suggestions about "the elastic element," that is, the fitting of the body of material into the number of Sundays available. Secondly, the information material had been supplied with analyses and outlines, so that teachers could make appropriate selections. They must grasp the purpose of the lesson and then choose according to the time at their disposal. Thirdly, in response to many requests, useful appendices had been added to the teachers' manuals.

They covered such matters as the adaptation of a lesson to a short class period; the division of a lesson for Sunday and weekday sessions; and the development of Worship and Service activities.[6]

b. TYPICAL LESSON TRANSFORMATION

Picking up the teacher's booklets, the old and the new, for the course (sixth grade; old course 8) on *Church Worship and Membership* we get a fair sampling of the changes. Not only is the material shifted about considerably and new contents added, especially in the appendix, but also changes in the text are numerous. In lesson 11, on "Praising God," the old aim was "To learn the right things to do in the Service of Morning and Evening Prayer." What the revised manual wanted was "to help [the] pupil to realize that praise is a very definite part of worship."

Among the other changes was the addition of "HIGH POINTS OF LESSON" and "RELATION OF STORY TO LESSON." In presenting this last the teacher is to impress the fact that "The Song of the Children of Israel was a song of Thanksgiving and Praise," like our *Te Deum.*

In such general ways, then, particularly in the booklets for the so-called "juniors," was the Christian Nurture material revised. These printed manuals, we should remember, are not an essential part of the Nurture Plan of developing youthful souls. They came into being to meet a growing demand for tangible matter to use in that interesting spiritual process. To maintain purity of method and at the same time to keep the literature fit for so high a purpose has proved to be no easy task. More than once we have noted that to Christian Nurture honest criticism has been a watchword and a benediction. To an account of some of that criticism we may now turn.

---

[6] Sargent, E., *Ibid.*, pp. 7, 14.

BIBLIOGRAPHY—CHAPTER IV

Certain parts of Chapter IV could not have been written without consultation with Dr. Gardner.

GARDNER, WILLIAM E., AND OTHERS

Christian Nurture Course. Privately Printed, Boston, 1910.

PROTESTANT EPISCOPAL CHURCH

Christian Nurture Series. Description and Price List, 1917-1918.

Files of 1916, 1917; 1923-1925.

Prospectus, 1916; 1920, 1921; 1923-1925.

Church Ideals in Education: a Pre-Convention Statement. Presented to the Church Preparatory to the General Convention, 1916.

Grade Conferences on Christian Nurture: a Training Course for Teachers based upon the Christian Nurture Series of Lessons. Prepared by the General Board of Religious Education, New York, 1919.

Leader in Religious Education, The. June, July, August, 1918; May, 1919; April, 1924.

Standard Curriculum, The. 1913 (pamphlet).

CHAPTER V

Meeting Criticism

A. Complaints from the Field

From the very beginning the Christian Nurture leaders invited criticism. Many reactions, both favorable and adverse, resulted. They all received due consideration. The "rainbow" sheets, for example, had had the plenteous benefit of several cumulative rounds of judgment, and they in turn became the special object of further criticism. Then the entire printed edition appeared. Very soon the field became somewhat vocal—more so, naturally, in some places than in others. With the numerous favorable remarks we have nothing more to do here. Of the unfavorable there were quite enough to set the office agog.

Hot burning words came right back from one man, evidently a rector:

> "I have gotten all the samples so far published of the Christian Nurture Series and I do not believe that half a dozen schools in this Diocese could make any use of them, and when everything is taken into consideration, it would be one of the most expensive courses that any school could handle. It also presupposes that a teacher has nothing

else to do but prepare her work throughout the whole week for the short Sunday school period on Sunday. It also takes for granted that the parents of children are intelligent enough and very much interested in Sunday school and will coöperate. This *aim* may be all right, but it is way up in the clouds. As far as I can learn or judge, we will not be able to make any use whatever of this course. It is a great pity that the General Board cannot outline something that really would be more simple and more workable."[1]

There we have a thoroughly frank expression of opinion. Three major criticisms emerge. Each is important and each has continued to hold wide currency. The lessons are too expensive, they make too great demands on the time of the teacher, and they expect an impossible amount of home coöperation. Some answers to such criticisms make an interesting part of the history of the Christian Nurture movement. In connection with them a few remarks may not seem out of place.

1. *Concerning the Matter of Expense*

a. SOME VALID REASONS FOR HIGH COSTS

It is true that the Christian Nurture material has been far more expensive than any other that the Episcopal Church has known. From the first prospectus of the SERIES we learn that it "does not provide cheap material. . . . Too long has the Church endeavored to teach its children by a lesson leaflet that costs a few cents. This leaflet commanded little respect . . . the best should be none too good for the children of our Church." This is a fair statement, but nevertheless the apparently high cost has deterred many a timid rector and many an overshrewd superintendent from adopting the system. As the Board's official paper lamented, "the increase in cost of publication is so abnormal that probably no more unfortunate time could be chosen to publish new Sunday School material. The expense of the course will seem to make it prohibitive in many schools."[2]

---

[1] *The Leader in Religious Education*, January, 1917, pp. 6, 7.

b. POSSIBLE ECONOMIES IN USING THE MATERIAL

There are ways of reducing the cost. Home-made articles are quite possible. Note book covers, for instance, the children themselves can make, and the teachers can write the parents' letters instead of using the printed forms. For reasons of economy, and of administration too, a great many schools use only part of the material offered. This was one of the Board's original suggestions. It seems a little weak, though, for if some of the matter is only superfluous embroidery it ought not to be published; if it is necessary it ought to be used. A better way of economizing is by the paradox of using the more expensive binding, the cloth rather than the paper.[3] In some years' experience the writer found that the average life of a cloth-covered book was three years, while one with paper binding endured, quite precariously and with rapidly diminishing prestige, barely a year. And the original cost of the former is only a little greater.

---

[2] *The Leader in Religious Education,* May, 1917, p. 7.

[3] *Cf. The Leader in Religious Education,* January, 1917, p. 7; March, 1920, p. 18.

C. A BETTER SENSE OF PROPORTION NEEDED

This whole question of expense, anyway, is largely psychological. People spend money freely for what they want; when they really want their children to receive a good training in religion and the things of God, they will pay for it. There are some who now actually believe in making such training artificially expensive, if necessary, just to increase respect and change proportions. We are doing well to abolish that old Sunday school kindergarten sing-song about hearing the pennies drop. Parents as well as children get a pretty small idea of Church school values when they think of them in terms of mere copper pennies, and of the candy store and the moving-picture show in terms of bright silver dimes.

Nor is it enough to say complacently that we have become accustomed to niggardliness in our Church school expenses and that our children's religion has therefore suffered in proportion. We must take vigorous steps to break down that harmful custom. We must learn to do whatever is necessary for the spiritual good of our young people and to pay the price, as we do in other matters. This is the place for the prophet's text, "Come, let us reason together." We take pride in clothing our children and seeing that they have food enough and ample pleasure. We shelter them and pay their doctor's bills. We shower numberless worldly favors on them, all costing money directly and indirectly. Shouldn't we also give them unstintingly the favors and blessings of religion? We should, and we can find ways of paying for them even as we do for our automobiles and our radios.

2. *A Burdensome Affair for the Teachers*

a. THE NURTURE PLAN INTENTIONALLY DEPENDS ON THE TEACHER

Really we must say that our good but excited critic expostulated on behalf of the teachers before he had caught the true spirit of the Christian Nurture lessons. He had not been one of the limited few who used the original Boston *Christian Nurture Course,* which laid full responsibility "squarely on the teacher." Perhaps he had not read over very carefully the prospectus, which warned against attempting to do the work "on the fringes of the rector's and the teacher's time . . . the very difficulty in the small amount of time each week is a challenge . . . for the teacher to come prepared week by week in the most adequate way."

That is not all. Read further from the prospectus some bolder words:

> For the first time in the history of the Church definite material is being provided which has for its first objective the making of a teacher conscious of his own Christian life. The teacher can only give what he has. The Christian Nurture Series, while it formulates lessons for pupils, in reality is a challenge to the teacher to find within himself the essentials of the revelation of Christ through the life of his Church.

b. SELF-EXAMINATION A PRIME REQUIREMENT

Do not suppose that the teacher is left with this vague preachment, handed a booklet, assigned to a class, and forthwith blandly expected to begin doing great things for God and the Church. Very early in the teacher's manual that goes with each course the instructor learns how to conduct a preparatory self-examination, looking diligently along the five paths of development which the CHRISTIAN NURTURE SERIES requires. For the necessary "transformation" in the life of the pupil let the teacher catechize himself somewhat as follows:

> What are you reading week by week? Do you know your Bible better? . . . What Church papers do you read, what books about spiritual things and holy living? With what are you storing your mind as the years go by? . . . Do you ever ask yourself seriously, "Why am I a Churchman?" . . . Are you regular at Communion and thoughtfully prepared? . . . What else are you doing to foster the inner spiritual life which is your true self? . . . Are you sharing your best thoughts and time and gifts generously in your parish and your community, your diocese, your country, and the world, in the whole work of the whole Church?[4]

C. TEACHING THE TEACHER TO APPLY THE NURTURE SYSTEM

We have not yet heard the retort of headquarters to our critic's remarks about the onerous burdens that the Christian Nurture lessons lay on the teachers. It is brief:

> The only way to improve the Sunday school is to ex-

---

[4] *E.g., The Christian Seasons,* Teacher's Manual, 1924, pp. xiv, xv.

> pect the teacher to do more and not less. But the teacher must be shown *how* to do more. Just because the Nurture Series shows the teacher how, we get this response from the field: "It teaches the teacher." It would be an unworthy contribution to our present Sunday school situation *not* to expect teachers to do more work than many (not all) of them are now doing.[5]

Imbedded therein was the real answer to many of the objections to Christian Nurture that could be made on behalf of the teachers—the SERIES "shows the teacher how." More is required of a teacher, vastly more; but he or she has immeasurably better assistance than ever before. Of course it requires time and work to discover "how," but for those who will, much of it is there in the comparatively large manuals for teachers. Not mere expansion and amassing of sterile fact do we find there, but approved helps in the nurturing process.

Take a manual at random, that for the fifth grade, on *The Christian Seasons,* the revised edition. Along with other assistance it explains the aim of the course, gives the psychology of the child of that grade, provides six steps in the preparation of a lesson and tells how to handle the material that is to be used. After outlines of the lessons, of which there are forty-two, is an appendix explaining such matters as how to fit them into the time allowed, how to use the class treasury system, how to make a prayer and how to gain home coöperation. The appendix, we saw, was one of the notable additions made to the teachers' manuals at the time of the 1923 revision.

---

[5] *The Leader in Religious Education,* January, 1917, p. 7.

d. RECOGNITION OF THE IMPORTANCE OF THE TEACHER'S WORK

Whether this is enough to bolster up the average teacher may be left as a question. It is not our purpose to strike a balance. Indeed, the Christian Nurture Plan makes no such attempt. At the foundation is the true and righteous creed that the training of childhood religion is a mighty important task that requires consecrated leadership. If in the Nurture scheme of spiritual development the child is set "in the midst," so in the carrying out of that scheme is the devout teacher put "in the midst." This recognizes the extraordinary importance of a work that is far, far above any trifling or secondary consideration. And it adds dignity to the office of instructor in a Church school. As in the early days of Christianity the teacher's function was high and holy, so it is now, and ever ought to be.

3. *Difficulty in Securing Home Coöperation*

a. NEED OF A CONFIDENT APPROACH TO PARENTS

Bear in mind that the outburst of criticism that we have noted voices some persistent objections to the Christian Nurture Series. Concerning parental response, about which our critic had serious misgivings, we may read with him these fair words that came from the office:

> It is unfortunate for any man to think he can measure the possible amount of coöperation from parents before he tries it. *A priori* judgments in this case will not do. The past is no criterion. The Sunday school heretofore has not

> presented its work to the parent in concrete form, calling for definite assistance from the home.
>
> The Nurture Series makes an entirely new approach to the parent. Nobody vouches that *every* parent will welcome it. Many men have already testified *after trying* it that some parents do respond. It is worth while cultivating the willingness of those who do.[6]

This reply could have been stronger. Already the prospectus had said:

> Nothing is asked from the parents that any parent will find impossible to do. In the experimental work among the 700 classes during the past year, no feature of the Christian Nurture Course commanded such support and recognition as the definite claim for assistance which the Church made upon the parents by this coöperation-sheet. It was a demonstration that the parents of the children are willing and anxious to coöperate with the Church nurture of the child if only the Church will state in clear and definite terms what the parents should do week by week.

b. PESSIMISM AND TIMIDITY OUT OF PLACE

Such favorable demonstrations have continued—not enough to cause high jubilation, but yet enough to silence the doleful cry of the pessimist. We know him and his gloomy ilk. They get downhearted over the untoward movements that have seriously affected home life. They see, and we do, that vast industrial changes have greatly altered living conditions, that emancipated woman is expressing herself amazingly, that our young people have all but mounted the golden throne of power, that old moral standards have broken, that the grim and darkening spectre of divorce is casting an ugly shadow over family life. Yes, these changes are profoundly sobering. Yet religion in its deepest essence does not change. In a sense, a dynamic sense, the very difficulties become challenges, for the good of the home in general and in particular for the good of the helpless and plastic child that is born into it.

---

[6] *The Leader in Religious Education,* January, 1917, p. 7.

In that simple old story the stray hunter asked the woodman if he knew where he could find traces of a lion. "Traces!" he replied; "why, if you will come with me I will show you the lion himself!" Affrighted, the hunter politely declined the great opportunity and went off by another route. This is what too many schools have been doing. They have been dealing at long range with faint traces, timidly declining to pursue the promising way that leads right to the parent in the home. What Christian Nurture does is to renounce this weak policy and courageously and devoutly invade the family living-room. It is a brave step. Timorous *"a priories"* bid us recoil before such a mighty undertaking—"Do not try it. It will not succeed." But faith and courage enter with another counsel, "Gird up your loins and go on. You are helping young life to grow in spiritual things and you are really favoring the parents by giving them a chance to assist."

So what headquarters answered to its critic is true: Parishes have been too slow about presenting the great cause of religious education to parents. "High-power salesmanship" brings into the homes fine radios for the children to hear and clothes for their as yet unburdened backs, but for the things that count most in the great eternity Church schools have spoken to fathers and mothers in uncertain whispers, if at all. To be sure, one could talk plausibly about wasted effort on the man (his number approaches legion) who lazes in bed on Sunday mornings reading the bulky newspaper and smoking, without caring much whether the children get even their breakfast. When a man (an actual case) "reckons" that the children are "better off in Sunday school than on the streets," he indicates a pretty low standard of parental responsibility. But just these men, in fact all parents who do not take their children's religious opportunities seriously, need the very approach that the Church can make.

4. *Other Faults in the Eyes of Church School Workers*

a. AN APPARENT FAD

To some, the Christian Nurture lessons have appeared to be just another educational fad. Desk-elbowers are paid to think up ways of keeping docile people well occupied, and new things always have a fascination, at least until the next new one comes forward. Education, particularly, has been subjected to the wiles of faddists. So in religious education here was something new, fresh from the printer and full of real though transitory thrills. Although we still hear such precipitate remarks occasionally, it has become pretty clear, and it ought to be even clearer after a study of the preceding chapters, that the CHRISTIAN NURTURE SERIES has come to us without a taint of faddism. It is a reverent attempt to nurture children. It trains through experience, and that method is no longer a fad.

b. AN EXAGGERATED REACTION FROM FACTUAL TEACHING

To others, the Christian Nurture way has seemed like too great a reaction from the age-old process of feeding facts. For instance, the New York *Churchman,*[7] which is not alone in its general position, imagines all the scattered informational material of the fourteen courses gathered together by itself in a separate book. One would notice there, this journal says, "strange gaps and omissions, unaccountable repetitions, peculiar lapses in sequence, and extraordinary caprices in the matter of emphasis."

All the king's horses and all the king's men could not reassemble the factual pieces and make them fit. Of course not. Some pieces that satisfy informational sequences perfectly do not belong to this nurture scheme at all. The real test is the child. What will develop his religious life? The answer to that question has been the one guide in selecting Christian Nurture materials. Fruitless information has been omitted, and properly.

C. FIVE AN ARBITRARY NUMBER OF AIMS

Somewhat related to this question of the informational matter in the Christian Nurture Plan is the further query as to the five paths of training, of which information is only one. Why five? Was that number chosen arbitrarily to follow out nature's plan of five digits on the hand, for instance, or to fill up the horizontal space that a page allows for tabulation? Neither guess is correct. From experience and from need, so far as it could be discovered, these Aims have arisen. They started from the general conviction that, in order to acquire reality, facts of religion must include experiences in present life. We have seen how experience pointed out the several ways, one by one, that helped to that good end.

---

[7] May 6, 1922, p. 13.

In a sense, gaining information is memory work, for it is the memory that retains the facts. In naming the second Aim, possibly the word "rote" or the word "verbal" should appear before "Memory." To some people the distinction between Church Loyalty and Devotional Life is none too clear. Yet, as has been demonstrated in the chapter on "PRINCIPLES," the difference between the two will bear emphasis. A person might stretch every nerve in devotional effort and nevertheless achieve only a few spiritual developments because of scant loyalty to the institution that fosters religion through organization.

A still further subdivision of each of the five standard Aims would be quite possible. That would depend on one's way of splitting up experience. The CHRISTIAN NURTURE SERIES does not overlook the unitary character of education; it does not adopt the outworn psychology that attempts to train each "faculty" separately; it comprehends the whole child. But it views separately the various types of experience that the child should have for his full (and unitary) development. Hence its five Aims.

However, according to plans that are afoot some new Christian Nurture manuals will recognize only three Aims, or inclusive types of experience. This we shall see presently. We shall do well to consider now a criticism that has considerable validity. So strongly have certain people felt about the "trial" feature of the CHRISTIAN NURTURE manuals that they have been unwilling to use them. This difficulty must have a caption of its own.

d. QUESTIONS AS TO "TRIAL USE"

From an examination of the revised Christian Nurture booklets one learns that they are still "for trial use." This appears to be a psychological misfortune. Embarrassing questions arise. Is it right to experiment continuously with the pupils whose confidence we have so diligently sought? If it is right, is it wise to notify all and sundry of what we are doing? If we really mean "subject to revision," which is quite another thing, why not say just that? Do we need to print any such words, anyway?

In some cautious minds these questions will not down. Of course we realize that the words under discussion are really outward and visible signs of an inner refulgent spirit of development that pervades the lessons. They are not fixed; experience, on which they are based, moves ever onward. Growth creates new needs. In humility was this thing started, with devout and quiet hope that enough good would come of it to warrant continued approbation. It was to win on its proved merits, and it seems to be so doing. But "trial" is an infelicitous word.

Some minor criticisms there have been. To search out and answer every last one of them would savor considerably more of the ardent defender than of the unbiased historian. In recording the progress of the Christian Nurture idea we shall do better now to consider some of the helpful remarks that came from academic shades.

B. SOME ACADEMIC OPINIONS

1. *General Approaches*

a. VIEWS OF A GROUP OF CAMBRIDGE PROFESSORS

While ministers and Church school teachers were putting the Christian Nurture lessons into use, various professors were beginning to scan the material with an eye to its usefulness. In 1922 certain members of the faculty of the Episcopal Theological School, in Cambridge, published in *The Churchman*[8] their individual views of Courses VI–XIV. Some of the virtues that they observed were encouraging. Their friendly and penetrating criticisms influenced the revisions that were made soon afterward.

In the first of these Cambridge efforts, on Course VI, *God's Great Family,* the reviewer felt that the material embraced too much study of the Catechism for an otherwise good course on missions. It occurred to many that without attempting to justify any poor educational methods, the Church officially required the learning of the *Catechism* and that the age of the children who take this course, nine or ten years, is eminently fitted for such study. In the new Prayer Book, to be sure, the *Catechism* has been placed very near the back cover, but it is still "an Instruction, to be Learned," and two new Offices of Instruction, which are based on the Catechism text, have been added to the book.

---

[8] May 6 - July 29.

The next course, *The Christian Seasons,* laid too much stress on miracles. Course VIII, *Church Worship and Membership,* made a serious error in emphasizing Old Testament patterns of devoutness. This matter will come up again. To many people it is a question whether such irrelevant cases as the Old Testament affords have any real value in the training of modern worshippers. Another criticism was that the "subsidiary" material of the course on worship was so plentiful and varied as to make it rather "complex." As we have seen, a duty of the teacher is to make appropriate selections from all this complexity of material. It has been very difficult to braid together into a smooth and consistent whole the five component strands of the nurture cable.

In the instructions on *The Life of Our Lord,* Course IX, some of the incidents were not in proper sequence and the correlation of the narrative with the Christian Year was not always good. For instance, the birth of Christ was a lesson of the Trinity season. So biographical was the next course, *The Long Life of the Church,* that the title should have indicated the fact. Omissions were striking and emphases not always "wise." *Winning the World,* Course XI, also had its defects. Proportion was one; absurdity in certain statements was another. For instance, China might properly have had some of the space given to Hawaii and the Philippine Islands, and the reference to loyalty to the government as "a great Christian principle" might better have been omitted.

Thus helpful criticism went on. It was altogether good for the Series to get these intelligent opinions. Course XII, on *The Bible in Outline,* took the class through Biblical *history* rather than through the Bible. Not through, either, for it began only with the days of Samuel and Saul, leaving the very important early matter to come in, all too briefly, as mere background. Course XIII, *The Creed and Christian Convictions,* contained "liberal theology, dressed in a bizarre costume of 'free prose' and Sunday-Supplement science." It boldly coined clumsy hyphenated words, daringly omitted verbs, and beclouded meanings by the use of "obscure and doubtful phrases." In the revision many of these faults disappeared.

For other reasons Course XIV, *The Christian and the Community,* was quite as hopeless; it was "very poor" and required "courageous revision." Against it stood eight charges—just, only according to one's economic and social views. The first aimed at the proportions of the material used. That is always, it seems, a safe target for any critical mood. In a course which must necessarily be only a bare introduction to such an imposing array of problems, no two would quite agree on the matter of right proportions. Then the reviewer would have had the author of the manual discuss the question of war as a futile method of settling disputes (fourth criticism), and the use of parish houses and the relations of the General Church to social problems (sixth criticism). Of course the answer was that, important as these things are, none belongs to a course on the individual Christian and his immediate community life, unless we want to consider the extra-parochial possibilities of the parish house.

Now these discerning remarks of the Cambridge reviewers came in good time to affect the revision of the Christian Nurture manuals which was then being planned. Not all of their comments were adverse; many of them were quite favorable.

b. PROFESSOR GEORGE H. BETTS EXAMINES THE SERIES

Fortunately Professor George Herbert Betts has given the CHRISTIAN NURTURE SERIES a thorough examination, the results of which he has published in his *The Curriculum of Religious Education.* He finds quite as much to praise as he does to censure. To him the SERIES is "one of the most important contributions yet made to the curriculum of religious education." It is a "carefully divised and painstaking" piece of work. It suggests a valuable principle which most curricula have neglected, namely, that if we are to "cultivate loyal and intelligent churchmanship through our Church school curriculum, we must somewhere in it present the Church as an institution worthy of the admiration, loyalty and support of its members."

Taking up the somewhat common charge that the Christian Nurture Series is too "ecclesiastical," Professor Betts reminds his readers that Churchliness is just its avowed intention. Nevertheless, in the early grades it is too much so, he claims; a little child cannot understand "institutional concepts" and they should not be "pressed" upon him. The professor is right in theory but quite wrong in his inference that such "concepts" need be "pressed" upon the child in the use of these lessons; nurture does not work in such rough and compulsory ways. Psychology has "pressed" upon us the wide educational possibilities of early childhood, and there is no good reason against giving young children some concrete Church facts (not abstract beliefs) and leading them into simple experiences in Church life.

In other ways, Professor Betts claims, the Christian Nurture material is often somewhat "ahead of the interests and needs of the child." It is not always adapted to the "spiritual requirements of the child at the various stages of his development." This is a fault of the early grades, particularly, as ecclesiasticism is. In the kindergarten, for instance, the stories of the boy Jesus in the temple, of the miraculous draught of fishes and of the walk to Emmaus are too difficult. The third grade *(God With Man)* sacrifices the "immediate needs" of the children in order to meet a "preconceived demand" for certain material.

Unconsciously Professor Betts answers his own criticisms here, at least in part, when he goes on to claim that the pupil does not have enough well-planned and organized Christian Nurture material of his own; for the teacher the material is ample and good. We have already commented on the great emphasis that Christian Nurture places on the teacher. It is the instructor's duty to add to the pupil's body of knowledge and experience just those things that are "ahead." Of course they must not be so far in advance that they cannot be reached and appropriated through good apperceptive methods of teaching and training. As we understand it, Christian Nurture not only recognizes existing "needs" but also helps to create new and higher ones. We might add that the new plans for the improvement of the Christian Nurture manuals include greater emphasis on the material for pupils.

2. *Applying Certain Criteria*

Passing from these illuminating general criticisms we go on to some particular ones that have resulted from examinations of the Christian Nurture lessons for certain definite contents. Professor Robert S. Smith, of Yale University, has written down his findings on the use of Old Testament matter. Having searched through the Christian Nurture lessons for signs of liberalism, Professor Adelaide T. Case, of Columbia University, has handed on her observations. Let us note what these two professors have to say.

a. THE USE OF THE OLD TESTAMENT
(PROFESSOR ROBERT SENECA SMITH)

In *The Use of the Old Testament in Current Curricula,* Professor Smith begins by postulating five standards of Old Testament use in religious education. Old Testament material should be subject to critical scholarship; it should help toward realizing the ideals of Jesus; it should aid in extending the Kingdom of God; it should be graded to suit the comprehension and appreciation of its users; it should assist in providing graded activities. By "putting the child in the midst" and by developing Church loyalty, inner spirituality and "Christian helpfulness," the Christian Nurture lessons meet some of these high standards of excellence. But they are purely denominational and quite ecclesiastical and therefore "no other denomination is likely to find this series suitable for its curriculum." Since the lessons are intended mainly for Episcopal youth there can be no serious complaint on this score. As a matter of fact, though, some of the courses have found their way somewhat beyond Episcopal circles.

After such general comments, Professor Smith goes through each course of the Series, finding causes for gratification as well as for complaint. In the sixth grade lessons, *Church Worship and Membership,* much of the Old Testament material that is used fits but poorly. It is difficult, we must confess, to discover in that section of the Bible many passages that are suitable for use here. No doubt Professor Smith is right in suggesting the employment of other matter. However, some will not believe that Old Testament reinforcements, especially from the prophets, ought to have gone into the advanced instructions on *The Christian and the Community*. Since this course openly announces itself as an effort to view a community as Jesus would, it does not need ancient Jewish experiences and exhortations so much as it needs those of contemporary Christian ministers. Professor Smith closes his chapter on the Christian Nurture lessons with a reference to the number of "far-fetched and mechanical" attempts to correlate the five Aims or strands that run through all the courses.

b. A SEARCH FOR LIBERALISM
(PROFESSOR ADELAIDE T. CASE)

Liberal Christianity and Religious Education is the title of the book in which Dr. Case avows that active interest in social welfare is the only clear indication of liberalism in the entire CHRISTIAN NURTURE SERIES. Some believe that she is mistaken. She herself finds that, according to liberal views, human nature is "educable," and that it is susceptible to conditions of age and growth. From what has been said it seems clear that these things are laid as foundation-stones of the whole Christian Nurture structure. The Christian Nurture educational change from bare fact to training, from information to graded nurture, would never have occurred without firm belief that human nature is modifiable. And growth, spiritual development, is the result of it all. It is growth that animates Christian Nurture and makes it spiritually productive.

Again, in considering the "educational process" Dr. Case shows that liberalism demands attention to "present rather than future experience," substituting for "meaningless games" and aimless activities "enterprises of genuine worth, socially conducted, and evaluated by ethical standards." This, too, is a feature of the Christian Nurture efforts. In fact, as we have seen, they grew out of the idea of immediate and purposeful expression of religious and moral fact.

In another sweeping statement Miss Case allows "no traces whatsoever of liberal tendencies in regard to the Church, no attempt to evaluate the historic institution in terms of the world's need, no effort to encourage initiative and experiment." It is a question whether any lessons can be, or ought to be, more liberal than the denomination which includes them. If the particular Church itself seems to be illiberal, that is not the fault of the manuals. What the world sorely needs Miss Case does not say, but this Christian Nurture training is based on the world's great need of more devout and religiously expressive men and women, and it courageously proceeds to supply that want. Experimentation in character development is of the essence of Christian Nurture.

As has been suggested, criticisms of Christian Nurture material are a little difficult to handle because they pass out of currency so soon through the improvements that are made in that material. Beneath the alterations, however, the fundamental method of spiritual growth through experience remains. Against that, unfavorable remarks have been few indeed. Not only is it consonant with modern educational standards but also it meets the vague but inexorable requirements of common sense. Even more exacting are the demands of the Christian Nurture leaders. With true educational instinct they want their pledged ways of inner religious development to become more efficient and more general. Their "divine discontent" is a sharp goad, as we shall now see.

BIBLIOGRAPHY—CHAPTER V

BETTS, GEORGE HERBERT

The Curriculum of Religious Education. The Abingdon Press, New York and Cincinnati, 1924.

CASE, ADELAIDE T.

Liberal Christianity and Religious Education. The Macmillan Company, New York, 1924.

CHURCHMAN, THE

May 6 - July 29, 1922.

GARDNER, WILLIAM E., AND OTHERS

Christian Nurture Course. Privately Printed. Boston, 1910.

LEADER IN RELIGIOUS EDUCATION, THE. January, May, 1917; March, 1920.

PROTESTANT EPISCOPAL CHURCH, CHRISTIAN NURTURE SERIES

Christian Seasons, The. Teacher's Manual, 1924.

Church Worship and Membership. Teacher's Manual, 1924.

Prospectus, 1916, 1923 - 1925

Pupils' Manuals, Old and Revised Editions.

SMITH, ROBERT SENECA

The Use of the Old Testament in Current Curricula. The Century Company, New York and London, 1929.

CHAPTER VI

Renewed Labors for Effective Nurture

At the beginning of 1930 Christian Nurture was all a-tiptoe. Not only were the manuals being revised again, but also a new set of hand-books is to be added to the present Series; from the office an experienced hand is now reaching out into any and all Church schools that ask for guidance; a commission is diligently studying children of various grades to discover what activities and materials they need for their best religious development. The emphasis has now shifted from the mere seeking of helpful criticism to the study of large numbers of children and the giving of constructive advice.

A. A NEW SET OF CHRISTIAN NURTURE MANUALS

1. *Some Editorial Reforms Involved*

It is too soon yet to tell much about the new manuals; the machinery for the work was not set in motion until the autumn of 1929. However, some governing principles have already been established. With the "Aims" the battle of the few and the many has been won by the former; the Courses will have only three standard Aims instead of the five that belong to the current Series. "Christian Faith" will embrace both "Information" and "Memory Work." "Christian Worship" will cover the present dual ground of "Church Worship" and "Church Loyalty," and the designation "The Christian Way of Life" will include what is now called "Christian Service."[1] All the course titles will be new.

Then the work of teaching will change a little. Whereas the old way, as we have seen, emphasized the *teacher's* preparation, the new manuals will be largely for the pupils. Teachers' booklets, properly enough, will set forth the technique of teaching, with suggestions about the grouping of lessons. Of course this change does not absolve class leaders from their old responsibility, so much emphasized in Christian Nurture. It merely shifts the material about and calls renewed attention to their solemn task of nourishing souls.

It seems proper to add some further remarks that have come from the lips of the editor-in-chief of the intended new manuals. They will not be done by committees and dissecting conferences; each will carry the name of its individual author. Formal divisions

---

[1] In Massachusetts the five aims have been reduced to three on the following plan:

	Worship	Study	Work
	Devotional Life: *Church Loyalty*	*Information:* *Memory*	*Service*
Consecrating the	Emotions	Intellect	Will
Using for God the	Heart	Brain	Hand
Learning to	Pray	Understand	Work
Growing in	Devotion	Wisdom	Usefulness

(*Cf.*, *Findings in Religious Education,* September, 1928, p. 9.)

into "strands" will have much less prominence than they now claim. And pseudo-Herbartian steps like artificially devised "THINGS TO DO" and "SOMETHING TO THINK ABOUT" will be no more. Lessons will go by topical units rather than by Sundays; a subject like Holy Communion, for example, will continue through the necessary number of class periods. This change is really the carrying out of a plan already followed in some of the old books.

There we have an idea, at least, of the intended new teaching material. It will constitute an addition to Christian Nurture publications rather than a replacement of the present Series, which will continue to be published as long as there is any call for it. The Department of Religious Education appointed the new editorial board and it will pass judgment on the writers chosen by that board and on the books that they write for the new Series. Yet the Department does not adopt the new manuals as its only recommended books any more than it adopted the old ones as such. The Department has definitely committed itself to the Christian Nurture ideal but not to any specific manuals or group of manuals that may happen to carry it out. This matter is now vividly before us.

2. *Reliance on Merit*

Although assisted at birth by the Department of Religious Education, the new Christian Nurture Courses will not have a silver spoon in their mouth. They will proceed on their own merits. On that basis will rest any commendations that the Department may give. Mr. Suter, the executive secretary, has declared, "As a Department we can have no official set of textbooks to recommend for all cases, none that claim our exclusive approval. Our function is educational and advisory, not propagandatory or promotional."[2]

There are good reasons for this attitude. It hurts the Department, Mr. Suter has explained, to be identified exclusively with any book or set of books. Such an official alliance lessens the prestige of the Department by putting it on the defensive and compelling explanations. This wastes time and generates embarrassments. "Department authorship also hurts the book" because the necessary corporate labor produces a "timid, colorless book." Therefore the Department should not serve as the author of textbooks.

Nor is the publishing function any more suitable for the Department. To offer a manual as "our" publication is fatal. If it is "ours" we must praise it, we must coddle it, we must make it a commercial success by pushing its sale. Even so, not all schools will use it; the Department then has no right to enter on publishing enterprises with money that comes from the whole Church.

"The Department as Adviser" is more in its proper sphere. It may advise a publisher in various ways. It may advise an author as to the contents of a book or as to a likely publisher. It may recommend a manual through such channels as conferences, public utterances, correspondence, and so on. And it may cause a book to be written or published. All this is fitting enough, but in the rôle of author or of publisher the Department plays only a sorry part.[3]

---

[2] Suter, John W., Jr., *The Center of Gravity in Religious Education* (Supplement to *Findings in Religious Education*, December, 1928), p. 22.

As an illustration of the Department's attitude in these matters we find in a pamphlet which it issued in 1929 a suggested graded curriculum which, though rooted and grounded in Christian Nurture principles, offers a wide variety in the choice of booklets. For example, kindergarten teachers may turn to such material as *The Three Camels: A Story of India,* by Elsie H. Spriggs and Elsie A. Wood; Miss Rankin's *A Course for Beginners in Religious Education; Religion in the Kindergarten,* by Bertha A. Rhodes; and *The Little Lord Jesus,* by Lucy W. Peabody. In the approved list for children in the first two years five other titles appear. A teacher thinks of the nurture purposes for these pupils and then selects.

This principle of ample choice continues through the grades. It happens that Grade I, which follows Jesus "in our School Life," lists only one book, but it provides a number of topics like "Our Lord at School in Nazareth," "Schools of Various Kinds Round the World," "The Lord's Prayer" and "Parts of the Catechism." Grade II, which follows Jesus in "Neighborhood Living," gives various topics to master, like "The Commandments as a Basis for Neighborly Living" and "A Study of our Neighborhood" and lists five books for possible use in connection with the general subject. Thus for each grade there is a heading for the year's center of interest, some very suggestive sub-topics and a number of recommended books.[4] If a teacher fails to nurture the religious life of the class it is not through lack of outstanding subjects and helpful printed matter.

---

[3] *Cf., Records* of the Department of Religious Education, October 11, 1927.

B. Guidance from Nurture Headquarters

Another aid to effectiveness is the expert guidance that individual schools may have for the mere asking. They write in from all parts of the country and on a wide variety of matters. Of course personal visitation would be highly desirable, but correspondence meets the problems with celerity and reasonable competence. Some of the questions are on the school as a whole and some are on administrative affairs. Most of them, however, touch on activities to foster and materials to use. In the answers the nurture principles are uppermost.

1. *Range of Questions asked on Both Sides*

A catena of topics of inquiry is much more than a transcript of office records; it is a revelation of the current needs and interests that are appearing in our Church schools. Queries about possible activities are many. Christian Nurture has always emphasized expressional work. Some letters concern themselves with architecture and others with attendance pins. Books are the problem with some—both text books and reference matter. One wants to know about a Children's Corner and another about courses of study. Continuing alphabetically, although not mentioning all, we find questions about handwork, pageants, pictures, preschool children, programs for meetings of parents and of teachers, records, reports, student councils and worship.

---

[4] Edwards, Frances R., "Curriculum Building in Your Parish": in *Findings in Religious Education,* September, 1929, pp. 13-21. Reprinted in pamphlet form.

With inquirers about a school as a whole, headquarters takes the Yankee method of asking questions back. That means a questionnaire. This covers enrolments by departments, interrogations about increasing or decreasing membership and attendance, the average number in a class, the length of the session, the manner, place and duration of worship, the place of meeting, equipment, lessons used, teaching-methods, week-day activities, special needs, aims and comments. Naturally, information on these matters must be the basis of any truly helpful suggestions.

2. *Some Typical Counsels*

Here is a rector in a large city. He is planning a parish house and wants suitable quarters for the Church school, which now humbly meets in the basement of the church. Shall the classes have separate rooms, with permanent walls? Upon receipt of answers to questions on matters like the above, headquarters advises a building with two stories and a finished basement. There below should be a room for boys and as many class rooms 10′ x 12′ as space permits. The first floor should contain a kindergarten room (15 square feet per child), a room for girls, guild rooms and class rooms for the primary department. On the second floor have an auditorium, with dressing rooms, coat rooms, and a kitchen. So practical can headquarters be.

From a small New England village a man who had just become superintendent inquired about grading a Church school of thirty members and about lessons to use. Have at least three grades, was the reply, and be sure to allow time for worship. The curriculum could be:

Grade I. Christian Nurture Course 1, *Trust in God*, or Lobingier's *Stories From Hebrew Home Life.*

Grade II. Christian Nurture Course 2, *God With Man*, or Christian Nurture Course 5, *The Christian Seasons*, or Gates' *Life of Jesus*, or Hawthorne's *At Work in God's World.*

Grade III. Christian Nurture Course 8, *The Long Life of the Church.*

Then follow some good suggestions about worship materials and about service activities.

A school in the West desired a form of Church school report to read at the annual parish meeting. "We are not very much interested," the letter significantly affirmed, "in how much money is spent for individual items or how much we have on hand, but would like a report embracing things more important than finances." Now the writer of that letter is awake, and probably found great satisfaction in using Standard "B," published by the International Council of Religious Education. That is what headquarters sent, with the explanation, "This is a simple standard of measurement by which you can evaluate the work which your school is doing and discover some of your greatest needs, making plans for improvement, etc. This type of report would provoke a good deal of discussion at a teachers' meeting as well as at your annual parish meeting."

Unusual teaching situations breed quandaries. For example, a woman who was to give to a large group of big girls a course on "our Church organizations and our Church's work in general" wanted to know what text to use. She was to talk to them "as a whole and then to have them in small groups." The *General Church Program* was the best book, she learned, and she might look into Christian Nurture Courses 8 and 9, on *The Long Life of the Church* and *Our Church and Her Mission*. For periodical literature she could use *The Church at Work,* the *Spirit of Missions* and the *Missionary Magazine* of the *Young Churchman*. To add point to the course she might begin it with the permeating question, "What becomes of our missionary offerings?"

Thus Church schools have at their disposal a ready help in time of need. If these institutions are to bear the mighty brunt of religious education that has now fallen to their lot, they must have even more assistance. If they are to train and nurture in religion so large a portion of American youth they require all the aid that we can possibly devise. Nor can we accomplish great things without knowing these boys and girls that come to the Church schools. Such knowledge is essential to Christian Nurture. Thorough study of the religious needs of children will appreciably hasten the process of meeting those needs.

C. Studies of Childhood's Religious Needs

As has been indicated, the child study commission is relatively new. Already, though, a statistician has been called in consultation. To devise methods, to gather and sift material, to tabulate it, to interpret it and make proper use of it, requires a great deal of time. Eventually the commission will have some valuable statistics and will be able to establish norms for tests. Their research work is done in four sections:

I. Preschool Children.
II. Kindergarten and Primary Pupils.
III. Juniors and Junior High School Pupils.
IV. High School Pupils.

This is an obvious division which we shall do well to follow.

1. *Preschool Children*

Psychology confirms the deep suspicions of some very conscientious parents and others that the earliest years of life are extremely susceptible to religious influences. Mrs. Mumford's little books on this very matter are most illuminating. "The preschool movement," we are reminded, "has taken America by storm."[5] So the commission very wisely takes these precious nurslings into detailed consideration. It is collecting from parents observations of their children, it is discovering significant religious experiences into which to guide these young children, and it is studying activities and materials that will help preschool youngsters when gathered together in groups.

---

[5] Wellman, Beth L., in *Religious Education,* December, 1929, p. 941. The words quoted are the beginning of an article on *The Preschool Movement in America.* In the same issue are articles on *The Preschool Child in recent Literature,* on *Religious Education of the Preschool Child,* and on *Traits and Characteristics of Young Children.*

a. CAREFUL METHODS OF OBSERVATION

Casual observations are valueless. Beside the customary data about each child under observation the scrutinizer must record significant facts about the family and the home life, about ideas of family discipline, about the child's previous religious training, about his attendants, about his eating customs, his toys, his play, his sleep. In watching, "Try to select a position from which you can see what the child does and hear what he says, but at all times be sure that the child is unconscious that he is being watched. Never secure data at the risk of attracting the child's attention." Note every response that the child makes to a stimulus.

Further, the mimeographed sheets direct:

> Record exact words and actions; do not interpret them. Example: Record that "John puckered up his brow (looked worried)." Do not say "John looked worried."
>
> Describe the child's feelings by his actions. Where interpretations seem necessary, put them in parentheses.
>
> Never say: "John did well" or "failed miserably," or "did not respond." Record exactly what he *did* or *said*.
>
> Always note a change of people in the room, of room, or of activity.

b. SAMPLE REACTIONS

From the few preschool observations that are so far available, we may give two or three samples. A small boy who wanted a bicycle preferred to ask Santa Claus for it. "Why?", his mother asked. The reply was, "I've asked God for so many things and I didn't get a thing, but I asked Santa Claus for a harmonica and I got it." Upon picking the first violets of the season two little girls said, "Thank you, God." One of them asked God if it was "a Sunday present."

Here is an interesting case of parents growing wiser with their children. A little girl of three who went to church with her family on Thanksgiving Day was told that they were going to say "thank you" to God. Upon seeing the Bishop, who happened to be the preacher, she supposed that he was God, and could not be argued out of that belief. Then the mother decided to show more about God by displaying godlike qualities and by explaining kind deeds, when they occurred, as being "like God." Now it is not uncommon for the child to respond, "I like God."

Perhaps the highest values of this interesting work with our youngest future Church members will come from parents who shall have been aroused to their opportunities with their very young children. Physical attentions are being pressed upon them; matters like proper feeding, bathing, and fresh air are more and more seen to be essential for bodily health. When we can formulate accurate rules for the *spiritual* health of these little people and get parents to coöperate in applying them, we shall then be advancing the cause of religious education in no small degree.

2. *Kindergarten and Primary Pupils*

As with the preschool group, activities and materials that will accelerate religious development are the aims of research with kindergarten and primary children. Association with the church gives rise to numerous queries and training opportunities, the subjects of which fall naturally into four groups:

1. Our Church Building.
2. Our Church History.
3. Our Church Worship.
4. Our Church at Work.

a. SOME ACTUAL QUESTIONS ARISING FROM CHURCH CONTACTS

Some actual questions are available. From the third grade children of a certain church came enough to set one thinking. "Can't we go up into the tower and see how the bell works?" "May we see what's back of that door? The sexton keeps it locked." Compliance with such requests means added experience with the church building. Church history grows out of interrogations like "Did Jesus do the same things we do in church?" and "——'s Church is not good at all, but ours is the best in all the world, isn't it?" Instruction in Church Worship follows up such queries as "Can't I go into the chancel and see the organ work?" and "Does the sexton or the rector own the church?" And the child who saw no good whatever in "that old Parish Aid" because they spoiled the children's good times, may become, by the grace of that excellent opportunity for enlightenment, the best worker in the church.

Upon such gaps in childhood's religious experience the commission is at work. Five teachers of a grade are to continue these observations in consultation with each other and test out various activities and materials for their values in terms of religious growth. Then their results will serve as bases for wider research.

b. ACTIVITIES THAT COUNT

Already there have been valuable discoveries. For profitable reactions children of this age may:

1. Build a class model of the parish church to give to some other group (use apple boxes).
2. Make models of the ornaments, furniture, and vessels of the church as discovered in the pilgrimage to the church.
3. Make posters of the church, things in the church, persons who come to the church, or events of worship.
4. Make "cambric movies" for the use of the Primary, using the parish church as the models.
5. Help plan the class or department worship.
6. Prepare a book for visitors to the church, and friends.
7. Visit other churches in the city.

By doing these things they learn:

1. Attitudes of love and loyalty to the Church by learning more about it.
2. That there are different kinds of Houses of Worship.
3. That all have a share in the ownership of the church and are responsible for its care.

4. That parts of the church building and the furnishings teach us about God, and help us to worship and serve Him better.
5. To appreciate the things in the Church and to try to keep them in good condition.

3. *"Juniors" and Junior High School Pupils*

With the next older group, which embraces the bulk of the enrolment in our Church schools, investigations have progressed considerably. Of course they required great patience at the start—and in these weighty matters patience never ceases to be a virtue. Beginning with random questions to children and their answers, the workers finally prepared a test which they gave to two hundred boys and girls. Revised again on the basis of their responses, various tests are going out to teachers of all shades of Churchmanship scattered throughout the country. They are giving up three full class periods to these attempts to discover "what ideas and attitudes children develop and what judgments they make as a result of their contact with the Church school and the Church."

a. A TEST OF VOCATIONAL MORALS

Now this is most interesting. The examination blanks are neatly printed and look somewhat formidable. They are quite in the mode of other modern educational tests. One is on vocational morals. It carries 22 statements, each followed by

TRUE FALSE ?

one of which is to be encircled to indicate the answer.

Five of the assertions are:

3. Workers should have a voice in the conditions under which they work.
5. A man with a large family to support should take a job that will give him big wages, even if the work is not quite honest.
7. It does not matter how young Chinese children are when they start to work, so long as we have the money to buy the things they make.
15. Every person in our country who really wants to work can get a job.
16. The only people who work for God are ministers and missionaries.

In a group of eighty children between nine and fourteen years of age 60% marked number 3 as true, 17% regarded number 5 as true, 30% believed number 7 to be true, 35% indicated number 15 as false and 9% considered number 16 to be true.

After this part of the test was finished the children went over the list again and put a cross before the matters concerning which they believed the Church should take some action. Most numerous were the crosses before:

1. Every person ought to have some time for daylight recreation every day.
8. It is all right to slight your work as long as you can get by.
12. Children in other countries should not be expected to have as much as children in the United States.
17. It is not right that Americans owning industries in other lands should make their workers work under unsanitary conditions, and with very low wages.[6]

---

[6] *Cf.*, *Findings in Religious Education*, December, 1929, pp. 14, 15.

b. THREE OTHER EXAMINATIONS

Another moral test (Form No. 1) gives 22 possible situations, after each of which are printed R W NEVER . The child under examination puts a circle round "R" if he has been taught that the situation before it is right, round "W" if he has been taught that it is wrong and round "NEVER" if he has never had any moral teaching on the matter. Some of the situations are:

...... 6. Annoying people.
...... 9. Always wanting to buy something.
...... 15. Picking flowers in the park.
...... 19. Giving a false report of where one goes.

After the circling is done each child must go over the list again and check (on the dotted line) each situation about which he has been taught anything in *Church.*

A test on the Prayer Book asks the pupil to write on the dotted line before a quotation the place from which it is taken. Thus:

2 (..............) My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour.
4 (..............) We receive this Child into the congregation of Christ's flock.
8 (..............) Lighten our darkness, we beseech thee, O Lord.

Still another test, on the Church, prints four answers to each of four questions and asks the pupil to check the one in each group that he believes is *truest.*

The four questions are:

1. What is the reason for being confirmed?
2. What is the Church?
3. Why do people go to the Holy Communion?
4. What is the purpose of Baptism?

Under 3 the assorted answers from which to choose are:

...... a. To have their sins forgiven.
...... b. To draw near to God and to get strength from His Presence.
...... c. To remember the Last Supper.
...... d. To thank God.

4. *High School Pupils*

In attacking the much-discussed "problem" of young people fifteen to eighteen years of age the commission is interviewing clergymen, leaders and parents, and is also examining by many proxies the books that these young people study as aids to religious growth.

a. INTERVIEWS WITH ELDERS

Deep and penetrating are the varied questions that a minister has to answer when he grants an interview. Do you have difficulty in holding these young people? Why? Are girls or boys the more amenable? Why? Are these young people interested in Sunday school? In other Church organizations? What are the needs and the personal problems of the young people of the parish? Do they have intellectual difficulties? Have they a sense of sin? Does prayer offer problems? On what ground is the religious appeal best made? What are your greatest problems in dealing with young people? These are about one-half of the interrogations that become starting points for clerical opinions—and for those of certain others, too, for the same queries are also for lay leaders.

Some day the answers to such questions, correlated and tabulated, will be of great value. Even among the few that are at hand there are some very interesting reactions. Take, for instance, the question about the needs and the problems of the young people. A popular curate in a large church in a manufacturing city says that young people need constructive answers to their social, economic and biological difficulties. They do not find reality in their worship. A rector of a small parish in a delightful city of homes reports that young people's problems are largely moral, with a "terrific" strain in sex matters. Naturally, this is an important element in other replies. A rector of a large church in a New England city avers that he has no great difficulty in his dealings with young people. It is unwise, he believes, to prattle so much about the "problem" of young people. "The older folks are by far the larger problem," he adds. If we can "interest the homes" and secure hearty coöperation there, the boys and girls will realize the importance of the Church.

As frank answers like these accumulate there will be added some noteworthy replies to the somewhat more practical queries addressed to parents. These refer to the attitude of adolescent progeny toward religion, the Church, Sunday, prayer, missions, war, and daily conduct. Do the senior high school students "see any relation between religion and life problems"? is one interrogation. "Is the teaching of Jesus accepted as the final authority?" is another. As a climax came the inescapable queries, "What influence helps to 'keep them straight'? What has the Church done to help them? What more might it do?" One can hardly read these, challenges that they are, without deep searchings of heart.

b. TEXT BOOK PROBES

Not contented with these profitable undertakings the high school section is prying, kindly but anxiously, into the many text books that teach morals and religion to the people of the age under consideration. In the first place, the boys and girls themselves have their uninfluenced say. To insure plainness of speech they do not have to sign their names to their comments. They just write down precisely what they feel about the books they are using and let their remarks join with others in the tempting game of criticism. And youth can be brutally outspoken when it has these golden opportunities.

Here are some typical replies to questions about likes and preferences. A girl of fifteen who is studying *Our Church and Her Mission* likes the history part and the "story of the lives of some of the first workers," but she does not care to study about the Negroes. She wants instructions on the Bible. Another girl, a year younger, is taking up *The Work of the Holy Spirit in the Church.* She enjoys it because of the lives of "certain religious characters like Luther," and because of the discussions. However, she would rather study "the history of a few noted religious people" and accounts of some "noted church rather than the general Church." She adds (how significantly!) that she wants to study "the young people's place in the church." A young man of eighteen believes that the course on *The Creed and Christian Convictions* is good because "it shows us how God is with us through the guise of the world." Yet he prefers "the setting of everyday life. I don't like things taught to me with a setting of the past." He wants to take up "the subject of God and our everyday life," and wishes that the whole senior high school course might be taught "in a more to the point manner."

As a further guide to leaders who seek advice on the burning question of what books to use for middle adolescent people, the commission itself is studying nearly one hundred of the manuals that are available for them. For each of the booklets there will be a paragraph of 150 words covering the

(a) Purpose.
(b) Age and Type for which written.
(c) Method of Teaching Intended.
(d) Degree of Difficulty.
(e) Short Review.

Out of all this will come standard criteria for evaluating text books for young people. In fact, toward that shining goal the commission now consciously aims. Adding a reasonable knowledge of the manuals to gathered wisdom concerning the young people themselves, and filtering all through the fine sieve of educational technique, is bound to produce happy results. These the writers of the new Christian Nurture books do well to employ.

Our task is done. We have traced the application of the nurture idea in the Episcopal Church from its faint local beginnings through its expansion to national proportions. What seems strange is that the Sunday schools of the Church wrestled so painfully long with the old question-and-answer and lesson-centered informational teaching when all the time the Church contemplated a training process that was not essentially different from the nurture way that finally emerged. If the importance of books and materials has been minimized in this sketch, it was only to emphasize the fact that Christian Nurture is a way of stimulating the growth of young souls, a method of training spiritual life, rather than a name for any particular printed aids.

We have seen that the Department of Religious Education has given itself wholeheartedly to the nurture idea without adopting any manuals for its exclusive recommendation. Even the proposed new set of booklets, for the writing of which the Department has taken the initiative, will still belong to the realm of the indefinite article; they will not be "the" books of the Department. Not only they, but also all the adjuncts of Church school work, will be helped, in fact are being helped already, by the forward-looking activities that have just been noted.

BIBLIOGRAPHY—CHAPTER VI

From people and loose papers rather than from books has come most of the material for Chapter VI. Valuable interviews should be mentioned—with Deaconess Frances Edwards, with Misses Mildred Hewitt and Helen Washburn, and with the Rev. Messrs. John W. Suter, Jr. and Malcolm Taylor. Access to the records of the Department of Religious Education and to the correspondence files and papers of the child study commission and the division of Church School Administration helped greatly. The following also have had a part in the chapter:

Curriculum Building in Your Parish (a pamphlet by Frances R. Edwards).
Findings in Religious Education. September, December, 1928; September, December, 1929.
Religious Education, December, 1929.

INDEX

A

Action, 70.
Activities, aimless, 120; purposeful, 82, 95, 118, 120, 123, 128, 133, 135, 136.
Adolescents, 33, 68, 141, 143.
Administrative matters, 48, 71, 128.
Advice, *see* Guidance.
"Aims" of Christian Nurture, 43, 51 *ff.*, 58, 62 *ff.*, 70, 75, 76, 80, 94, 103, 109-111, 113, 119, 123, 124.
Alphabet Cards, 3.
Altar, 67.
Altruism, 40.
American Sunday School Union, 8, 13, 14.
Animals, 63, 77.
Appendix to manuals, 94, 95, 104.
Apperception, 117.
Architecture, 128-130.
Attendance, Church, 76, 77; Church school, 48, 128, 129.
Auditorium, 130.
Authority of Jesus, 142.
Authorship, 124-127, 144.

B

Baptism, 32, 33, 37, 67, 140.
"Baptismal Education," 32, 33, 37, 38, 67.
Barrow, George A., 58.
Beatitudes, 66.
Beaven, Dr., 10, 11.
Beckwith, C. M., 24.
Beginners, *see* Kindergarten.
Benevolence, 71.
Betts, George H., 115-117.
Bible, 2, 4, 5-8, 11-14, 18-20, 22, 24, 25, 39-41, 43, 46, 47, 57-59, 63-66, 76, 77, 79, 88, 118, 142; catechism on, 4, 5; dictionary, 14; manual on, 93, 114; ownership of, 77; stories, 3, 76, 84, 86, 91, 116.
Bindings, 25, 91, 100.
Biography, 16, 17, 77, 113, 142, 143.
Blakeslee lessons, 23, 24.
"Block" plan, 70.
Boston, 1, 31, 32, 36, 39, 41, 44, 56, 71, 74, 89, 102.
Bradner, Lester, 23.
Bushnell, Horace, 31-33, 36 *ff.*, 49, 54-56.

C

Calvary Catechism, 11.
Cambridge, Massachusetts, nurture experiments in, 43, 44, 56; professors, 112 *ff.*
Case, Adelaide T., 117, 119-121.
Catechism, on the Bible, 5; Calvary, 11; Church, 1-7, 12, 19, 20, 25, 34, 66, 77, 84, 112, 113, 127; on the Church, 11; Lloyd's, 6.
Catechists, 34.
Catechization, 2, 6, 10, 19, 23; neglect of, 35; required, 32, 34.
Challenge, children's, 56, 57; of conditions, 107; to parents, 142; to teachers, 102.
Chaos (of lessons), 2, 9 *ff.*
Character, 15, 40, 41, 54, 76; development, 32, 65, 120; and habit, 64; tests, 40.

Child, challenge of, 56, 57; and Church, 57, 60, 66-68; as educational center, 47, 56, 75, 92, 105, 109, 118; knowing the, 104, 123, 131 *ff.;* religion of, 11, 15, 52, 76, 77, 79, 105, 109, 116, 123, 131 *ff.;* young, 70, 116, 132 *ff.*

Child study commission, 123, 132, 140, 143.

Children's corner, 129.

Children's Magazine, 17.

China, 114.

Christian Nurture, "Aims" of, 51, 62 *ff.,* 109-111, 123, 124; beginnings in Boston, 1, 31, 32, 36, 39, 41; booklets used for, 44 *ff.,* 74, 81 *ff.,* 91 *ff.,* 123 *ff.,* 127; characteristics of, 35, 87 *ff.;* early experiments in, 41 *ff.;* the Church's method, 31 *ff.,* 49, 144; a process, not a set of manuals, 25, 26, 49, 95, 144; reliance on Bushnell, 36-38, 49, 54; and on others, 41 *ff.,* 56 *ff.*

Christian Nurture Course, 31, 32, 44 *ff.,* 56, 62, 71, 74, 76, 89, 102.

"Christian Service" ("Aim"), 62, 69-71, 124. *see also* Service.

Christian Year, 19-21, 22, 25, 66, 77, 80, 82, 93, 104, 113.

Church, the, and the child, 32 *ff.,* 56, 57, 60, 66, 67, 80, 116; history, 9, 13, 19, 20, 52, 64, 80, 82, 120, 135, 142; influence of, 63, 64, 68, 137, 141, 142; as an institution, 66, 67, 116, 120; nature of, 7, 10, 11, 20, 31 *ff.;* Program of, 131; services of, 67, 69, 76; tests on, 138-142; work of, 93, 103, 115, 120, 131, 135, 142; young people's place in, 143.

Church Book Society, *see* General Protestant Episcopal Sunday School Union.

"Church Knowledge" ("Aim"), 76, 77.

"Church Loyalty" ("Aim"), 43, 45, 46, 48, 62, 65-67, 110, 124.

Church schools, 1-10, 13, 18, 20-24, 33, 47, 48, 67-70, 74, 77, 78, 85, 90, 98, 101, 105, 108, 137, 140; attendance, 48, 128, 129; at church, 76, 77; curriculum in, 5 *ff.,* 17 *ff.,* 46, 75-80, 82 *ff.,* 130; missions in, 41, 42, 47, 48, 51-54, 76, 77, 80, 84, 93, 112, 131, 142; problems of, 128-131; responsibilities laid on, 32, 34, 35, 131; support of, 90, 101. *See also* Bible, Catechism, Class, Lessons, Teachers, etc.

Church School Service League, 70.

Churchliness, 9-11, 13, 16, 17, 19, 20, 43, 47, 116, 118.

Churchman, The, 109, 112.

Class, periods, 5, 95, 125, 129 (*see also* Session); rooms, 129, 130; size of, 129; treasury system, 48, 71, 88-90, 104.

Clergy, *see* Ministers.

Coe, George A., 59-61.

Collects, 66, 77.

Commandments, Ten, 33, 80, 82, 127.

Common Sense, 121.

Communion, *see* Holy Communion.

Community, 70, 84, 93, 114, 115, 119.

"Complete" Lesson Systems, 18, 19.

Confirmation, 7, 33, 67, 77, 80, 140.

Conventions, *see* General.

Conversion, 33, 37, 55.

Correspondence, 127, 128.

Counsels, 129-132.

Creative Education, 60.

Creed, 22, 33, 66, 68, 82, 84, 93, 114, 143.

Cross on forehead, 77.

Croswell, Harry, 7.
Curriculum, 10, 59, 60, 70, 75, 78, 115, 118, 127, 130; Betts's book on, 115; Christian Nurture, 46, 82 *ff.*, 93, 94; early, 5 *ff.*, 17 *ff.;* missions in, 41, 42, 47, 48, 51 *ff.*, 82, 84, 93, 112; service in, 69, 70, 77, 78, 84, 95; Standard, 75-80, *see also* Lessons.

D

Deeds required, 69.
Denominational booklets, 14.
Department of Religious Education, 74, 125-127, 144, 145.
Development, 33, 51, 52, 62, 76, 95, 105, 110, 111, 116, 119, 120, 122, 123, 135.
"Devotional Life" ("Aim"), 62, 66-69, 85, 110.
Devotions, 65, 67-69, 77, 78, *see also* Worship.
Dewey, John, 59-61.
Dioceses, Stories of, 84.
Discussion, class, 142.
Divorce, 107.
Doane, Bishop George W., lesson series, 19, 20, 22; interest in catechization, 34.
Doctrinal Conflicts, 2, 9, 10, 13.
Dualisms in old education, 60.
Duplex Envelopes, 90.
Duty, 22, 33, 38, 77, 80, 84, 90; of teachers, 47, 49, 57, 58, 64, 65, 70, 94, 113, 117.

E

Editorial Board, 124, 125.
Educational advances, 13, 18, 20, 23, 24, 35, 47, 49, 71, 74, 92, 94, 119, 121, 143.
"Elastic Element," 94.
Emotion, 32, 61, 62.
English manuals, 12, 14, 22.
Episcopal Church Series, 22.
Episcopal Church Sunday School Magazine, 22.
Ethics, 25, *see also* Morals.
Evaluation, of Church, 120; of Church schools, 130, 131; of manuals, 143.
Evangelical Knowledge Society, *see* Society.
Everyday life, 143.
Evidences, Christian, 78.
Examinations, 24; of juniors, 137 *ff.*
Expense, 99-101.
Experience, 35-37, 39, 43, 51, 57-63, 68, 69, 71, 86, 88, 93, 109-111, 116, 120, 133.
Expression, 8, 39-43, 47, 49, 51-53, 58, 62, 64, 65, 67-70, 79, 120, 128, *see also* Activities.

F

Factual Teaching, 21, 25, 26, 35, 39, 40, 42, 47, 49, 56-59, 61, 63, 64, 69, 76, 79, 109, 119, 144, *see also* Information.
"Faculty" Psychology, 110.
Fads in Education, 108, 109.
Faith, 33, 38, 52, 66, 80, 124.
Family, influence, 63, 133; training in, 37, 38, 68, 133; changes in, 38, 106, 107; cooperation, 38, 42, 88, 99, 104-106, 108, 141, *see also* Parents.
"Family, God's Great," 93, 112.
Font, 67.
Forgiveness, 85.

G

Gardner, William E., original nurture work of, 41 *ff.*, 75, 76, 78, 79; contributions of, to nurture theory, 56-58; called to leadership, 78.
General Board of Religious Education, 41, 54, 74, 75, 78, 80, 100.
General Convention, 54, 74.
General Protestant Episcopal Sunday School Union, 2-6, 9-11, 16, 17.
Gilpin, Joshua, 15.
Godparents, *see* Sponsorial Training.

Golden Rule, 65.
'Goody-goody" stories, 3, 15-17.
Grace at meals, 66.
Grading, 19, 25; of activities, 118; of booklets and lessons, 1-4, 14, 18, 22, 42; of memory work, 66; of mission study, 52, 53; of prayers, 42; of schools, 5, 9, 48, 92, 93, 130; of worship, 42.
Graduates, 78, 80.
Growth, 49, 56, 65, 70, 111, 119, 120, 136, 140, 144; of sentiments, 61, 62.
Guidance, of children, 133; of Church schools, 123, 128.
Gwynne, Rev. Walker, 19, 22.

H

Habit, 64, 65.
Hawaii, 114.
Hayes, Charles H., 22.
"Hearing God Speak," 82-84.
Hegel, 66.
Herbart, 125.
Hewitt, Mildred, 145.
High School Pupils, 132, 137, 140-143.
Hobart, Bishop John Henry, 5, 7, 17.
Hocking, William E., 59.
Hoffman, 11.
Holy Communion, 7, 77, 125; reasons for attending, 140.
Holy Spirit, 58, 80.
Home, *see* Family *and* Parents.
Hymnal, 77.
Hymns, 4, 8, 66, 76, 84.

I

Independent Lessons, 7, 13, 18.
"Information" ("Aim"), 62-65, 76, 124.
Information, 39, 49, 53, 56, 63-65, 85, 94, 109, 110, 119, 144, *see also* Factual Teaching.
Institution, Church as, 17, 66, 67, 110; institutional concepts, 116.
Instruction, Offices of, *see* Offices.
International Council of Religious Education, 130.
International lessons, 18, 20-24.

J

Jacobs Series, 22.
Jericho, 86.
Joint Diocesan Lessons, 22.
Juniors, 23, 47, 77, 80, 82, 84, 95; studied, 132, 137 *ff.*

K

Kindergarten, 25, 79, 82, 92, 101, 116, 127, 129, 132, 135.

L

Leaflets, old, 21, 25, 99; Christian Nurture, 71, 84, 90, 91.
"Learning by Doing," 52, 69.
Lenten Offering, 47, 53, 54.
Lessons, of American Sunday School Union, 8, 13, 14; Blakeslee, 23, 24; Christian Nurture, 46, 79 *ff.*, 85, 93 *ff.*, 98 *ff.;* "complete" systems, 18, 19; early, 1 *ff.;* of Gen. P. E. S. S. Union, 5 *ff.*, 10, 11; International, 18, 20, 21, 23; Joint Diocesan, 22; material, 75, 79; of N. Y. S. S. Commission, 25; preparation, 104; "Rainbow," 79-81; "Standard," 75 *ff.;* Trinity, 24, 25; Uniform, 20, 21, 23, *see* also Curriculum.
"Lesson Material," 76.
"Letter-perfect" memory work, 65.
Liberalism, 117, 119-121.
Library books, 3, 14-17.
Little Helpers' Department, 94.
Lloyd, W. F., 6.
Lord's Prayer, 23, 33, 66, 82, 127.
Lowell, James R., 65.

Loyalty, 33, 40, 57, 66-68, 76, 85, 110, 114-116, 118, 136; to government, 114, *see also* "Church Loyalty."

Luther, Martin, 142.

M

Malpractice, 63.

Mankind, 63, 70.

Massachusetts plan, 124 *f.n.*

McDougall, William, 59-62.

Meade, Bishop, 12.

Memorization, 6, 8, 48, 65, 66, 76-78, 91, 110; and understanding, 65, 66.

"Memory Work" ("Aim"), 46, 62, 65, 66, 124.

Merit, 111, 125.

Mills, Carleton P., 36.

Ministers, 31, 32, 37, 39, 119; catechization by, 33-35; contacts with, 129, 140, 141; seniors might become, 78; try out Christian Nurture, 44, 112.

Miracles, 113.

Missions, Board of, 54; committee on, 41, 52: *Missionary Magazine,* 131; offerings, 98, 131; philosophy of, 51-54; study of, 41, 47, 48, 52, 53, 76, 77, 80, 82, 84, 93, 112, 131; work for, 16, 41, 42, 47, 53, 70.

Mite boxes, 53, 54.

Morals, 3, 17, 40, 65, 106, 137-139, 142.

Morehouse, F. C., 81; Publishing Co., 81.

Motivations, 40, 42, 47, 52, 54, 59, 60.

Mumford, Mrs., 132.

N

National Council, 74.

Nature, 63; human, 14; educable, 119.

Negroes, 142.

New York Sunday School Commission, 25.

Newton, Dr. Richard, 13, 21.

Note books, 86, 87, 90, 91, 100.

Nurture, the Church's method, 31 *ff.*, 49, 144, *see also* Christian Nurture.

O

Obedience, 33, 64, 84.

Oberly, Dr. H. H., 23.

Offerings, 48, 68, 76, 77, 90; class, 48; Lenten, 47, 53, 54; missionary, 41, 53, 54, 131, *see also* Class Treasury System and Duplex Envelopes.

Offices of Instruction, 34, 113.

Old Testament, 21, 25, 77, 113, 118, 119.

Oxford Movement, 9, 10.

P

Packard, Joseph, 11.

Pageants, 129.

Parents, and children, 33, 38, 63, 132-134; coöperation of, 42, 91, 99, 100, 104-106, 140, 141; meetings of, 129, *see also* Family.

Parish house, 115, 129, 130.

Parochial schools, 2.

"Pathways, Church," 79, 82.

Peabody, Lucy W., 127.

Pedagogy, 78.

Penance, 85.

Pennies, 101.

Periodical literature, 131.

Pessimism, 106.

Philippine Islands, 114.

Pictures, 47, 48, 82, 91, 129.

"Pilgrimages," 67, 84, 136.

Pins (attendance), 128, 129.

Potter, Bishop, 25.

"Practical" lesson course, 23.

Praise, 95.

Prayer, 42, 47, 68, 77, 84, 104, 140; Lord's, 23, 33, 66, 82, 127; memorization of, 8, 65, 66, 76; precomposed, 7, 42, 68, 69.

Prayer Book, the, 2, 6, 7, 12, 13, 20, 24, 25, 58, 68; ownership of, 77; new, 113; nurture principles in, 32-34; tests on, 139.
Preschool children, 129, 132-134.
Primary department, 25, 47, 76, 79, 80, 82; rooms for, 130; studied, 132, 135.
Principles of Religious Education, 25.
Prophets, 6, 119.
Prospectus, 82, 99, 102, 106.
Psalms, 7, 77.
Psychology, 132; child, 4, 8, 104 (*see also* Child, Knowing the); Congress of, 40.
Public schools, 3; children tested, 40; Dewey's ideas of, 60; lack of religion in, 35; a pattern for Church schools, 23, 24, 48, 92.
Pupil, 13, 87, 88, 91, 92, 94, 95, 117; attendance of, 48, 76, 77, 128, 129; home background of, 99, 101, 105-108; relation to manuals, 89, 124 (*see also* Curriculum and Lessons). *See also* Child.
Purity, 77.

Q

Question-and-answer method, 4, 6, 8, 12-14, 18, 19, 24, 144, *see also* Catechization.
Questionnaire, 129.
Questions, of Children, 64, 135; types of, 128-132.
Quincy, Massachusetts, 42, 56.

R

"Rainbow" sheets, 75, 79-81, 83, 98.
Rankin, Miss, 127.
Reactions, of children, 39, 43, 69, 133 *ff.;* of clergymen, 44, 141; of parents, 133, 141, 142; of professors, 112 *ff.;* sought, 85, 98, 123; of teachers, 44, 62, 79-81; of Christian Nurture users, 91, 98.
Reformation, 13.
Regester, Dr. J. H., 23.
Report, home 38; school, 130, 131; teachers, 48, 81.
Restitution, 85, 86.
Revisions, 45, 79-81, 84, 85, 91 *ff.,* 104, 111, 112, 114, 115, 120, 123.
Rhodes, Bertha A., 127.

S

"Sabbath" school booklets, 14.
Sacraments, 23, 58, 66, 80.
Santa Claus, 134.
Satterlee, Henry, 19.
Seasons, *see* Christian Year.
Selection of teaching material, 89, 94, 113, 127.
Self-examination, teachers', 57, 103.
Seniors, 23, 47, 78, 80, 84, 92, 93, *see also* High School pupils.
Sentiment, 16, 61, 62.
Service, 42, 47, 57, 65, 69, 70, 76-78, 84, 88, 95, 124, 130, *see also* "Christian Service."
Services, Church, 66, 67, 69, 76, 95. *See also* Worship.
Session, 95; length of, 5, 129.
Shinn, George W., 20.
Smith, Robert S., 117-119.
Social Considerations, 61, 69, 114, 115, 119, 120.
Society for the Promotion of Evangelical Knowledge, 9-12, 17.
Spirit of Missions, 131.
Sponsorial Training, 12, 32, 33, 35.
Spriggs, Elsie H., 127.
Standard Bearer, 17.
Standard Curriculum, 75-78.
Static information, 63, *see also Factual teaching.*
Statistics, 132, 141.
Steps, lesson, 85, 104, 125.
Stewardship, 69, 90.
Stories, 15, 82, 91; Bible, 3, 76, 84, 91, 116.

"Subjects for Study," 3, 25, 76, 77, 84, 91.
Sunday schools, *see* Church schools.
Sunday School Federation, 52.
Sunday supplement science, 114.
Support of the Church school, 90, 101.
Suter, John W., Jr., 126, 127, 145.
System of Instruction, 5.

T

Taylor, Malcolm, 145.
Teachers, duties of, 23, 47-49, 58, 64, 65, 70, 94, 113, 117; importance of, 24, 48, 57, 58, 87-89, 93, 98, 99, 102-105, 117; manuals for, 14, 23, 47, 94, 103, 104, 124, 127, 128; meetings of, 21, 129, 131; missionary claims on, 52, 53; preparing, 21, 24, 103, 104, 124; reports and reactions of, 44, 62, 79-81 137; self-examination of, 57, 103.
Teaching problems, 23, 131.
Te Deum, 95.
Temperance, 77.
Tests, *see* Examinations.
Text books, 129; no official, 125, 126; probed, 140, 142, 143.
Thank offerings, 77.
Thanksgiving, 95, 134.
Thinking, 64.
Timidity toward parents, 106-108.
Topical, units, 125; Outlines, 78, 79, 127.
Transfiguration, 85.
Transfusion, 57, 58.
Transmissive education, 60.
"Trial Use," 71, 111, 112.
Trimmer, Mrs., 4.
Trinity Course of Church Instruction, 23-25.
Tyng, Stephen H., 12, 13.

U

Uniform lessons, 20, 21, 23.
Unitary character of education, 110.

V

Visiting, 47, 77.

W

War, 115, 141.
Washburn, Helen, 145.
Weston, Mrs. Mary C., 11.
Winning of the World, 84, 93, 114.
Withers, Frances H., 70.
Witherspoon, Rev. O., 18, 19.
Wood, Elsie A., 127.
Worship, 60, 64, 67-69, 80, 95, 129, 130, 135, 141; manual on, 82, 93, 95, 113, 118, 124.

Y

Yale University, 40, 117.
Young People, 6, 8, 21, 32, 34, 43; books used by, examined, 140, 142, 143; place of, in church, 143; in power, 106; as a "problem," 140, 141.

Z

Zacchaeus, 85, 86.

PRINTED IN
THE UNITED STATES OF AMERICA
BY
MOREHOUSE PUBLISHING CO.
MILWAUKEE, WIS.

Date Due

F 28 '46
NO 28 '49
JE 2 '53

Princeton Theological Seminary-Speer Library

1 1012 01038 5393